A VIEVV OF THE Solemn LEAGVE and COVENANT, FOR Reformation, defence of Religion, the Honour and Happyneſſe of the KING, and the Peace, Safety and Union of the three Kingdoms of *England*, *Scotland*, and *Ireland*, to be taken by all ſorts, in all the ſaid Kingdoms;

In which, That COVENANT is Analyſed, opened, proved, and fully cleared from 24. Objections and Quæres made againſt it, by ſuch as either out of conſcience or malignitie, ſcruple at, With an appeal to Conſcience.

The Principall Quæres and Objections anſwered in this Diſcourſe, are ſet down in the next Page after the *Analyſis*.

Alſo, moving incouragements to take the COVENANT, and aſſiſt the PARLIAMENT.

---

2 Chron. 15. 12, 13, 15.

They entred into a Covenant to ſeek the Lord God of their Fathers with all their heart, and with all their ſoul:

That whoſoever would not ſeek the Lord God of Iſrael, *ſhould be put to death, whether ſmall or great, whether man or woman.*

And all Judah *rejoyced at the Oath, for they had ſworn with all their heart, and ſought him with their whole deſire, and he was found of them, and the Lord gave them reſt round about.*

By *T. Mocket*, Maſter of Arts of Q. C. C.

Fœlix neceſſitas quæ in meliora compellit Aug. in Ep. ad Arm. & Paulinum. Magnum quoddam eſt & ſalutare bonum, votum, atque animarum noſtrarum firma cuſtodia tutiſſimumque præſidium, Chryſoſt.

London, Printed for *Chriſtopher Meredith*, and are to be ſold at the ſign of the *Crane*, in *Pauls* Church-yard. 1644.

READER,

Thou haſt here, in the enſuing Pages, a brief Analyſis of the late Covenant, the whole opened and proved, the Quæries and Objections (ſuch as I have met with) cleered, and ſome others ſince anſwered, and all after a very plain, homely manner, as men uſe to do, who have loſt, or been robbed of their Tools; yet take it, read it over, judge favourably of it, ſwear to the Covenant and League, and give thy beſt aſſiſtance to that ſide, which Chriſt will certainly own, at the day of judgement, and which will then, and on thy death-bed afford thee comfort; and the bleſſing of God and his People be on thee, and with thee. If any will ſtill be deceived, who can help it? Let them look to it, If this diſcourſe may inform and ſet right, or confirm any, and ſo any way (as I hope it will) conduce to the publike good. I have all my deſire, who have engaged my ſelf moſt willingly, next unto God, to be all that I am, or can do, wholly for my Countries good.

T. Mocket.

The

The Late
LEAGUE and *COVENANT*
Analysed and Explicated.

WHich contains { 1. A Preface, *We Noblemen, &c.* 2. The matter it self. *That we shall sincerely, &c.* 3. A conclusion, *And this Covenant we make in the presence, &c.*

First, The Exordium or Preface to the Covenant, contains these particulars.

1. *The persons* Covenanting. Three whole Kingdoms, *England, Scotland* and *Ireland*, and therein all sorts of Men, Noblemen, Barons, Knights, &c.
2. *The end why* we enter into this Covenant, in these words. *Having before our eyes, &c.*
   This is threefold { 1. *The glory of God and the advancement of the Kingdom of our Lord and Saviour Jesus Christ.* 2. *The honour and happyness of the Kings Majesty and His Posterity.* 3. *The true* (or just and legall) *publike Liberty, Safety, and Peace of the Kingdoms.*
3. *The occasion* moving them and us to enter into Covenant. *The treacherous and bloody Plots, conspiracies, attempts, and practises of the enemies of God against the true Religion, and the Professors thereof—— Their rage, power, and presumption being of late, and at this time much increased and exercised.*
4. *The necessity* of entring into Covenant, because *other means of Supplication, Remonstrance, Protestation, and Sufferings, cannot procure the preservation of our selves, and our Religion, from utter ruine and destruction.*
5. *The rule* we herein walk by. *The commendable practise of these Kingdoms in former times, and the examples of Gods people in other Nations.*
6. The solemn manner of taking this Covenant and League, *After mature deliberation, with our hands lifted up to the most high God.*

Secondly, The Narration or Matter of the Covenant which we swear to observe, which contains these heads.

1. We Covenant and swear to endeavour,
   1. *The preservation of the reformed Religion in the Church of* Scotland, *in* { *Doctrine.* / *Worship.* / *Discipline.* / *Government.* }
   2. *The Reformation of the Kingdoms of* England *and* Ireland *in* { *Doctrine.* / *Worship.* / *Discipline.* / *Government.* }
   3. *The neerest Conjunction and Uniformity of the Churches of God in these three Kingdoms, in Religion*; That is, { 1. *Confession of the Faith.* / 2. *Forme of Church Government.* / 3. *Directory for Worship, and Catechizing.* }

   Here we have also
   1. The *modus* of our endeavour, That is, { 1. *Sincerely.* / 2. *Really.* / 3. *Constantly.* }
   2. The means in abling us *Through* (or by the assistance of) *the grace of God.*
   3. The extent of our { Reformation and Preservation of the *Scots* Goverment and Discipline, is { *According to the Word of God.* } / Endevour *In our severall places and calling.* }
   4. The subordinate end aymed at therein, { 1. Unity and Uniformity in affection and Faith. *That we and our posterity after us, may, as Brethren, live in faith and love.* / 2. Gods gracious presence with us, *That the Lord may delight to dwell in the midst of us.* }
   5. The persons against whom we Covenant, *The common enemies* (understand) *of God, our Religion, Peace, just Rights and Liberties.*

2. *That we shall endeavour in like manner, without respect of persons, the extirpation of* { *Popery.* / *Prelacy is the Hierarchy.* / *Superstition.* / *Heresie.* / *Schisme.* / *Prophanenesse.* } And { *Whatsoever shall be found to be contrary to sound doctrine and the power of godlinesse.* }

With

With the Reasons.
1. That we pertake not in other mens sins, and thereby be in danger to receive of their plagues.
2. That the Lord may be one, and his Name one, in the three Kingdoms.

3. That we shall with the same sincerity, really, &c. Endeavour with our Estates, and Lives, to preserve mutually,
1. The Rights and Priviledges of the Parliaments.
2. The Liberties of the Kingdoms.
3. The Kings Majesties Person, and Authority, in the preservation and defence of the true Religion, and the Liberties of the Kingdoms.

And the Reason why this last Clause is expressed (though alwayes intended and endeavoured) That the world may bear witnesse with our consciences, of our Loyalty; and that we have no thoughts to diminish His Majesties just Power and Greatnesse.

4. That we shall withall faithfulnesse, endeavour the discovery of all such as have been, or shall be Incendiaries, Malignants, or evill Instruments.

Here we have
1. The persons described. They are such as endevour,
First, To Hinder the Reformation of Religion.
Secondly, To Divide the King from his people or one Kingdom, from another, or
Thirdly, To Make any Faction or Parties among the People, contrary to this League.
2. The end of this discovery, That they may be brought to publike tryall, and receive condign punishment.

5. That we shall each one of us according to our places and interests, endeavour.
1. To preserve to Posterity, the Peace and Union between the Kingdomes, setled by the Parliaments. And
2. That Justice may be done on the wilfull opposers thereof.

6. That we shall
1. According to our places and callings.
2. In this common cause of Religion, Liberties, and Peace of the three Kingdoms,
1. Assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof.
2. Not suffer our selves directly, nor indirectly, by any combination, perswasion, or terrour, to be divided, or withdrawn from this blessed Union and Conjunction.

Neither to make defection to the contrary part;
Nor give our selves to a detestable indifferency or neutrality in this cause, which so much concerns.

First,
Secondly, } The { Glory of God. / Good of the three Kingdoms. / Honour of the King.
Thirdly,

3. But shall { 1. Continue in that blessed Union and Conjunction. / And / 2. Promote the same according to our power. } And that { 1. All the dayes of our lives. / 2. Zealously and constantly. / 3. Against all oppositions, lets, and impediments whatsoever. }

4. That we shall reveal and make known what (Plots, Conspiracies, Attempts, or Practises, are (being known to us) against Religion, the Peace, Liberties, Priviledges of the Kingdoms, this Union, His Majesties Person, or Authority, which) we are not able our selves to suppresse and overcome, that it may be timely prevented and removed.

With an Asseveration or Protestation, concerning all the premisses and particulars, All which, we shall do, as in the sight of God.

7. A Declaration, wherein are contained,

1. A Profession before God and the World, of our unfained desire to be humbled { generally for { First, Our own sins. / Secondly, The sins of the Kingdoms. } / particularly and specially, That we have not as we ought. { 1. Valued the inestimable benefit of the Gospel, Nor / 2. Laboured for the purity and power thereof, Nor / 3. Endeavored to receive Christ in our hearts, Nor / 4. To walk worthy of him in our lives. / Which are the causes of other sinnes, and transgressions, so much abounding amongst us.

purpose,

purpose, desire and endeavour for { Our selves. And All under our charge. } { 1. Both in publike and private, And 2. In all duties we owe unto God and Man. } To { Amend our lives. / Goe each one before an other, in the example of a reall Reformation. }

2. A reason of { This Profession, *Because these Kingdoms are guilty of many sins and provocations against God, and his Son Jesus Christ.* / Our present distresses and dangers intimated to be our sins; these calamities being the fruits thereof. }

3. The end of this our desire, purpose, and endeavour, to be humbled, and amend our lives, is,

That the Lord may { 1. *Turn away his wrath and heavy judgement.* And 2. *Establish these Churches and Kingdoms in* { *Truth.* & *Peace.* } }

Thirdly, The Peroration or Conclusion. *And this Covenant we make, &c.*

Which contains.

1. An attestation or calling God to witnesse, whom we here acknowledge to be. { 1. *Present.* 2. *Almighty.* 3. *The searcher of all* (*and so of our hearts.* }

2. A Protestation or Profession, wherein we, *In the presence of Almighty God, &c.* { 1. Professe, that *our true intention is.* And 2. Promise, *That our endeavour shall be to performe this Covenant in all the parts of it.* }

3. An appeal to God, before whom *we shall answer* (and give an account) *at the great day of judgement, when the secrets of all hearts shall be disclosed.*

4. An Imprecation, secret, and implyed, to this affect, So let me finde mercy at the great day of judgement, when

when the secrets of all hearts and actions shall be disclosed and judged, as I do, and the wrath, if I do not, truely intend, and really endeavour, to my power, to perform the intents of this Oath and Covenant, in these words, *As I shall answer, &c.*

5. An *humble* supplication to God for { 1. *Strength to perform our Covenant.* And such 2. *A blessing on our desires and endeavours as may bring.*

1. *Deliverance and safety to his People.*
2. *Encouragement to the Christian Churches, groaning under the yoak of Antichristian tyranny, to joyn in this, or the like Association, and Covenant.*
1. *To the glory of God.*
2. *The enlargement of the Kingdom of Jesus Christ.*
3. *The Peace and Tranquility of Christian Kingdoms and Common wealths.*

Amen.

The Quæres and Objections Answered in this Discourse.

Quære 1.

WHether every mans conscience is not to be left-free to it self.

2. *Whether it will be offensive, or acceptable to the Divine Majesty, for them to make it, for a cause they understand not?*

3. *Whether a Covenant may be made without, yea, against the Kings command?*

4. *Whether the Scriptures do declare, That the People made their Covenants without the King?*

5. *Whether by the examples in Scripture, when a publike Covenant is made with God, The People in generall (being of discretion) as well as some, are not to take it, and not one part against another.*

6. *If the people be injoyned to take the Covenant, then many will forswear themselves, for they will not take it with desire, and endeavour to be humbled, or purpose and endeavour to amend their own lives, and all under them; and so will bring a curse on the Land, and not a blessing?*

7. *If I take this Covenant with any ungodly persons, who do not desire to be humbled, nor resolve, and endeavour to amend their lives, then I shall joyn with them in their sin, which I may not do, muchlesse, in a Covenant?*

Q. How

Q. *How can I subscribe these words*, calling to minde the treacherous Plots, &c. against the true Religion, and the Professors thereof; especially in these three Kingdoms, *and affirm*, That we now enter into Covenant and League, for the preservation of our selves, and Religion; from utter ruine and destruction, *Unlesse I know, and beleeve, that there is a design, utterly to destroy the Kingdom, and Religion?*

Object. *His Majesty hath offered to secure the Parliament, the Kingdom, Laws, Liberties, and the true Protestant Religion, by any Acts of Parliament to that purpose; And what can we desire more?*

Ob. *We do not know what the* Scots *Discipline is, and we may not swear to, we know not what?*

Ob. *If we take this Covenant, then we are bound to entertain the* Scots *Government and Discipline, which peradventure, hereafter may appear, not to be according to the Word of God in some particulars, if not in the whole way.*

Qu. 6. *Whether one part of a people, may with a good conscience, make a Vow and Covenant to the mighty God, against an other part of their own Nation, and Brethren, they being also of one and the same Religion?*

Ob. *All men say, this is an unnaturall warre; And may I with a good conscience, have any thing to do in an unnaturall warre?*

Ob. *To Covenant and swear against the common enemies, is interpretatively, to Covenant and swear against the Forces, raised and countenanced by the King, and so against the King, because, whom we count the common enemies in* England, *the King accounts his friends, hath gathered them together into an Army, doth countenance them, and command them by His Commissions under the broad Seal?*

Qu. *But what if these common enemies should seize on my person, and will force me to assist them against the well-affected, or will take away my life? If I refuse, I shall die for it; If I obey to save my life, I break my Oath, and so this oath will become a snare unto me?*

Qu. *How can I swear to maintain the Priviledges of Parliament and Liberties of the Kingdoms, and Subjects; especially of an other Nation, which I know not? Oaths ought to be in truth, righteousnesse, and judgement?*

Ob. *We swear here to maintain the Kings Authority, and yet swear against the forces raised by the Kings Authority, and the persons countenanced by him; for nothing else can be meant by the enemies of God in this Kingdom; but the Army raised by the King, and the evill Councellors about him, countenanced and authorised by him, which have often been said to be a Popish Army, up in arms against the Parliament, and Religion, commonly called, The publike enemies, and the like;* Again.

Ob. *The King commands me to assist those whom we count the common enemies; which if I do, I break my oath; if I do not, I am so farre from preserving the Kings Authority, that I disobey it, and in that Act, make voide His Authority.*

Ob. *But what, if in pursuing this Covenant, they do any unlawfull act?*

Ob. *Every one that is in Christ, is perfectly justified, and hath all his sins*

 pardoned;

p. 16. p. 20. p. 23. p. 24. p. 25. p. 25. p. 26. p. 26. p. 33. p. 36. p. 37. p. 39. p. 40.

pardoned; and therefore hath no cause to be humbled for his own sins, much lesse for the sinnes of the Land, but to rejoyce in God, and Jesus Christ, for his mercy to them.

Ob. *We are commanded to do that we cannot do, To humble our selves, and amend our lives, and all under us.*

Four other materiall Quæries and Objections answered in the Exhortation.

Ob. THings are now in a worse condition, then before the Parliament raised forces, and entered into a Covenant; and we are further from Reformation, desired, then before.

Ob. *It would be a great encouragement, to come into Covenant with the Parliaments Party, if we could see them prevail; but they say, the Parliaments side do decline, wear away, and grow weak, all seems to go against them, notwithstanding all their Fasting and Prayer; but God blesseth the Kings Party, they prosper and increase daily, carry all before them, where they come. It is a miracle (say some) That the King should raise so great and formidable an Army, notwithstanding, all endeavours to suppresse it; Therefore better to stand Neuter, I shall finde the more favour, if that party do prevail, as they are like to do.*

Ob. *But they solemnly protest, and the King hath taken the Sacrament upon it, That they will maintain the true Protestant Religion, the just Priviledges of Parliament, the Liberties of the Subjects and Laws of the Land; May not one Christian beleeve an other? What can they say more?*

The severall parts and particulars opened, and cleered, and the Objections answered.

AGainst the whole, these Quæres are made:

Quære 1. *Whether every mans conscience is not to be left free to himself?*

Answ. Every man ought to be free from sin, and from all things that are indifferent and useleſſe, and to be bound onely to things lawfull, good, usefull and necessary, at least very conducing to the publike good, and such is a Covenant, and this in particular at this time, when Gods hand lyeth heavy upon us; corruptions are many, and enemies combine together against us (see *Ezekiel* 20. 37. 2 *King.* 11. 4. 17. 2 *Chron.* 29. 10.

an

and 31. 20, 21. and 34. 30, 31, 32.) Which Covenant is partly religious and sacred, and partly civill and politicall, very good and usefull in both respects. Therefore I answer, Men may be urged and compelled to duty, and things necessary for the publike good, and so to receive, and take this Covenant, or discover themselves to be disaffected to the publike good, That we may know who are for us, and who against us; whom to trust, and whom to beware of, because secret enemies may do the greatest mischief, walking unseen under the Vizard of true friends; Frequently in sacred Scriptures, Governours did presse the People to enter into Covenant. See 2 *King.* 11. 4. 9. 2 *Chron.* 15. 13. and 34. 32. and *Ezra* 10. 3. 5. *Then arose Ezra, and made the chief Priests and Levites to swear, that they should do according to this Word*; And compell them to keep Covenant, being made, 2 *Chron.* 34. 32. And is not this usuall at this day in all Courts, about Oaths taking upon any occasion?

Quære 2. *Whether it will be offensive or acceptable to the Divine Majesty for them to make it, for a cause they understand not?*

Answ. In the generall, Though the act it self be pleasing to God, yet the manner, or doing of that lawfull and good action, ignorantly, cannot be good in him that doth it; and therefore not acceptable to God. But in this case, it can hardly be, that any that hear the Covenant read over (being of yeers) and have time to consider, what is therein specified, but may understand what they do, and the cause why; And in particular, to him, that made this question, I may say, as *Luke* 24. 18. *Art thou onely a stranger in* (our) *Israel, and hast not known the things that are come to passe there in these dayes?*

But may not some pretend ignorance and conscience, meerly to gain the time? Many can see no reason for it, nor why the Parliament should raise forces, or for what they fight, because they will not see, like him that could see no Wood for Trees. Some will not seem to see, because they will not contribute their assistance, but discourage others; and because wedded to their wills, and loose wayes, as abhorring all power of godlinesse, and strictnesse of Religious Government, that doth advance it, and may restrain them that would walk at liberty.

And to speak freely, I wonder at many, that scruple to take the Covenant, and pretend conscience here, and yet make it no matter of conscience, to swear ordinarily, to lye, to be sometimes drunk, to sit long tipling in the Alehouse or Tavern, to neglect religious duties in private, to sport and use pastimes on the Lords day, ordinarily to discourse of worldly affairs; and others to have two or three benefices; plead for sports and liberty on the Lords day; Altars, Rails, Bowing before them; Crosses; to preach seldome, and live worse; yea, more to foment a bloody Warre, &c. and no conscience check them. Surely, here is conscience onely pretended, and something else intended; for a good conscience will scruple at one sin, as well as at an other, and so at every sin.

Qu. 3. *Whether a Covenant may be made without; yea, against the Kings command?* (I put your two into one.)

Answ. The chief Magistrates, or Governours assent, is usefull, and may much further the work, *Regis ad exemplum, &c.* But is not necessary, so as it may not be without His assent. But secondly, What if the Prince that should assist his Parliament and people, be seduced, and up in arms against them? Were it not senseless to look for his command, to do that which will help to suppresse these forces, violent, unjust wayes and courses, which are countenanced by him, tending to subvert Religion, Laws, and Liberties? Thirdly, In *England* and all Common-wealths (that are not absolute Monarchies, where the Princes Will is the Law, and Rule of Government, and not the set Laws of the Land,) the Parliament is the supreme Soveraign Power; the King indeed, is the supreme Governour; but the supreme Soveraign Power, resides not in the person of the King, but in the Laws, and the Highest Court of the Land, the Parliament; The King, we willing acknowledge, hath none above Him, nor any Peer, or particular person equall to Him, in the Kingdom, be he never so great an Officer; but he is not above all joyntly, though above any one man severally; not above His whole Kingdom or Parliament (consisting of the Nobles and Commons) which is the representative body of the Kingdom.

See Soveraign Power of Parliament and Kingdoms.

For the Parliament of *England* hath power to question the Kings Pattents, Charters, Commissions, Grants, &c. Whether they be Legall, and to Cancell, and repeal them, if illegall and burdensome to the Subject; not onely without, but against His consent. If Acts do binde the King, yea more, The Acts, Verdicts, Judgements, and Determinations of Inferiour Courts, being just, and according to the Law, do binde the King. Now that *Power* which can question, the Acts and Grants of an other, and Cancell them, if illegall or burdensome, is above Him, whose Acts and Grants, it may so question,

Beside, The King, though the principall Member in the Parliament, yet is but one Member: therefore not above all, and though above every one severally, yet inferiour, and subject to all joyntly; especially, if we make the comparison betwixt the person and illegall Acts and Commands of the King, which are not *Authoritative* and *Potestative*, which even Doctor *Ferne* professeth, *Sect.* 1. and the legall, and good Commands, and Acts of the two Estates in Parliament, which are Authoritative.

* *Singulis major, at universis minor Observator.*

Also, it is the Law and Kingdom in Parliament, that make him King, and not the King that makes the Law, &c. *Quod efficit tale est, magis tale,* That power which makes another, such hath much more power in it self, as the fire that heateth, must it self, be hotter then the thing heated by it. He is the Kingdoms Officer, and servant, to see all things ordered, for the publike good; A Member and servant of that Church, in which he is King, and not above them.

At least virtually, if not formally.

Yea,

Yea, The Parliament, which is the Kingdoms representative, is above the Law, hath power of the whole Realm, can question, alter, and repeal any Law, when it sees just cause, and make any new Laws, *pro re natâ*, as new emergent occasions shall require, for the safety, and well being of the whole; and are therefore called together (as appeareth by their *Writ* and *Summons*) and are elected and entrusted by their severall Counties and Corporations, that choose, and send them; but the King is not above, but under the Law, and sworn to rule, according to the Law, He hath not the power of the Realm in His person, cannot repeal or alter the old, or enact any new Laws, nor (see the Margin *) so much as reverse, or hinder any judgement given, though in the meanest Court of Justice, if just, and according to the Law; therefore he is not above, but inferiour to the Parliament, or whole Kingdom, represented in Parliament. These and divers other conclusions, whosoever will may sufficiently proved, and cleered; so as I suppose no rationall man, shall be able to contradict in the *Soveraign Power of Parliament and Kingdoms*, especially in *Part.* 1. *p.* 17. *&* 23. *&c.* And when they have well weighed the reasons and authorities there alleaged, let them in their most conscientious judgement, dissent from the Author if they can; but alas! Some will not read him, because they will not be taken off from their way.

* *See Magna Charta, cap.* 29. *&* 2 *Edw.* 3. *cap.* 8. *No commandment under the great or little Seal, shal disturb or delay justice, or right in any point.*

Wherefore, the Supreme and Soveraign Power being in the Parliament, from which, by Law, the King ought not, and considered (not simply as a man, but in His legall Power, and Royall Capacity, cannot possibly be absent) the Ordinances, Acts, and Orders of the Parliament do binde, and ought to bee obeyed, and whosoever resisteth this Ordinance, resisteth the Ordinance of God, and shall receive to himself damnation; therefore if the Parliament make a Covenant, and injoyn all to take it, it is our duty to do so, though it be without, yea, against the Kings personall command.

Qu. 4. *Whether the Scriptures do declare, That the people made their Covenant without their King?*

Answ. Some they did; for the Covenant in *Ezra*, and that in *Nehemiahs* time, were made in Jerusalem by *Ezra* and *Nehemiah*, without the knowledge of the King of *Babylon*, to whom they were then Subject. But here the question should be, not whether they did, *De facto, sed de jure*, but whether they might not lawfully have made and sealed a Covenant without the Kings consent: And now with us, Whether we may not lawfully take the Covenant, without, yea, against the Kings personall consent, the Parliament requiring and injoyning it? I have even now proved, wee may and ought, at the Parliaments command, (which indeed is the King, considered in his legall and royall capacitie, and whole Kingdom, of which they are the representative body and) whose Ordinances and determinations do binde the whole Kingdom.

Qu. 5. *Whether by the examples in Scripture, when a publike Covenant is*

made with God, the people in generall (being of discretion) as well as some, are not to make and assent thereunto, and not one part against another?

Answ. 1. Without question all ought to assent to, and make it, being of discretion, as well as some; there is the same reason for every one, that there is for any one; but if some refuse out of disaffection to Religion, or the Kingdoms good, others that are well affected ought not therefore to desist from their duty: If another will breake the wholsome and good Lawes of the Realme, or Ordinances of Parliament, I am never the lesse bound to observe and keep them: if Papists, though native Subjects, refuse to take the Oath of Supremacie and Allegiance, I may not do it, being lawfully required thereunto; I must not look to other mens practise, but to my own duty; and not so much to what others do, as what they should do.

2. One part (the other refusing, especially when they contradict, hinder, and oppose, yea, seek to subvert the true Religion, Laws and Liberties of the Subjects) may and ought to take this Covenant, which bindes not simply and absolutely to oppose the other part, but to maintain true Religion, &c. and to suppresse their unjust and illegall oppressions, rapines, and other endeavours to subvert Religion, Lawes and Liberties. Of which more anon.

Ob. 6. *If the people be injoyned to take the Covenant, then many will forswear themselves, for they will not take it with desire and endeavour to be humbled, or purpose and endeavour to amend their own lives, and all under them, and so will bring a curse on the Land, and not a blessing?*

Answ. 1. If so, the fault is their own, and the curse will light upon themselves, not the Parliament and Kingdoms that require it, who doe withall require, that all should do it conscienciously and sincerely.

2. Many that make no conscience of reforming their lives, and all under their charge, may hereby the rather be moved so to doe, and will make a kinde of conscience, because of their Oath, the rather to joyn in furthering Reformation, and the preservation of Religion, Laws and Liberties, and so it may much further the publike good.

Ob. 7. *If I take this Covenant with any ungodly persons, who do not desire to be humbled, nor resolve and endeavour to amend their lives, &c. then I shall joyne with them in their sin, which I may not do, much lesse in a Covenant.*

Answ. No, they joyn with me in a good action, not I with them in their evill action and hypocrisie, unlesse I also take it without desire to be humbled, and without purpose and endeavour to reform mine own life, and others under my charge, or do like and approve of their hypocriticall taking it.

In a word, me thinks no man should stick at the taking of this Covenant, seeing the Assembly of learned and godly Divines have, after serious examination, and weighing every sentence and word in it; and the two Houses of Parliament, the *Scots* Commissioners in the name of themselves,

ſelves, and the whole Parliament, Aſſembly, and Kingdom of *Scotland*, and thouſands in this Kingdome, have already with great cheerfulneſſe ſworn the League and Covenant, unleſſe they think themſelves wiſer than all theſe ſeverally and joyntly, which to me ſeems to argue much pride and preſumption. But I paſſe on to the Covenant it ſelf, to prove the particulars, and anſwer the objections made againſt any part of it.

The ſolemne *League* and *Covenant* it ſelf, with the Preface to it.

The Preface.

We Noblemen, Barons, Knights, Gentlemen, Citizens, Burgeſſes, Miniſters of the Goſpell, and Commons of all ſorts, in the Kingdoms of England, Scotland, and Ireland. Here we have the perſons covenanting, three whole Kingdomes, and in them all ſorts of men (and why not women alſo as well as men, being not here excluded? ſeeing alſo the reaſons that formerly moved the people of God to enter into Covenant, concernes women as well as men, and ſeeing they may much further or hinder the work of Reformation, and as I hear in ſome Congregations, the women have generally and unanimouſly taken it) ſo it was in *Moſes* time, *Deut.* 29. 1. in *Aſa's* time, 2 *Chron.* 15.12,13,14. *Nehem.c.*9. 38. *c.*10.28, 29. all ſorts took the Covenant, *The Princes or Nobles, the Prieſts, the Levites, and the reſt of the People, their W I V E S, their ſonnes and their D A V G H T E R S, every one having knowledge, and having underſtanding*; i.e. being of diſcretion: It is not too mean for the greateſt Emperor, he muſt ſtoop to Chriſts yoke, humble his ſoul, amend his life, &c. as well as the pooreſt Peaſant; with God there is no reſpect of perſons, and it is no new thing for a people to enter into Covenant with God, and a mutuall League among themſelves, both great and mean ones, of which more by and by; but for three Kingdoms to joyn together in a ſolemn League and Covenant, to root out Popery, Prelacy, Superſtition and Prophanneſſe, is ſuch a thing as I never read, nor you heard of, and, I beleeve, the world never ſaw the like; which gave occaſion to M. *Henderſon*, a Learned, Reverend and Grave Divine, and one of the Scots Commiſſioners now in *London*, at the firſt taking of it in *Margarets* Church *Weſtminſter*, to ſhew to the whole Aſſembly then preſent, what good ſucceſſe God gave to that Kingdom in their former troubles, after their uniting themſelves together by a Covenant, the neceſſitie of our entring into Covenant now, with the infallibility of good ſucceſſe, if we conform our ſelves to Gods Word in the purſuite thereof, concluding with theſe words, *That were this Covenant fixed upon*

the

the Popes Palace, it would doubtlesse put him into Belshazzars quaking condition.

Having before our eyes the glory of God: Here is the end to be aimed at by every Covenanter;

1. **The glory of God,** according to the Apostles command, 1 *Cor.* 10.31.

2. **The honour and happinesse of the Kings Majestie;** see these words in *Art.* 3.

3. **The true** (the just and legall) **publike Liberties, Safetie, and Peace of the Kingdoms, wherein every ones private condition is included:** See *Art.* 3.

Calling to minde the treacherous and bloody Plots, Conspiracies --- of the enemies of God against the true Religion, and the Professors thereof ---- especially in these three Kingdoms, ever since the Reformation of Religion, and how much their rage, power and presumption are of late, and at this present time increased and exercised, &c. Here we have the occasion that moves us at this time to enter into a League and Covenant. Pagan Princes, and people in the Primitive times, and the Antichristian Party since to this day have alwayes in all ages and Countries, had divers treacherous Plots and practises against the true Christians, and faithfull servants of God, and the true Religion; witnesse the burning of *J. Hus*, *Jerome of Prague*, and the persecution of those that imbraced the Truths of God, which they taught; the great persecutions and slaughter of the *Waldenses* and *Albigenses*, the great slaughter and persecutions of the godly Christians in *Italy*, in *Germany*, in *France*, in *Spain*, especially the bloody *Massacre* in *Paris* and other parts thereabout, about that time; the persecutions and blood-shed in Queen *Maries* dayes in *England*, the many treacherous Plots in Queen *Elizabeths* and K. *James* his dayes, especially 88. and the Gunpowder-Treason, beside almost two hundred thousand Protestants slain, yea, Butchered for Religion lately in *Ireland* and in *England*, with the many Plots against this Kingdom, give just occasion to us now to enter into a League and Covenant with God, and against the common enemies of God and his people, now to joyn together to root out Popery, Prelacy and prophannesse, which are so destructive to the true Religion, and the Professors of it.

We now at last (after other means of Supplication, Remonstrance, Supplications and Sufferings) for the preservation of our selves and our Religion from utter ruine and destruction. Here we see the necessitie of entring into a League, To preserve the true Religion, and root out Popery, &c. because no other means will prevaile to secure our person and Religion from utter ruine and destruction; and this Covenant (under God) cannot but be a notable and very speciall means to effect it.

Qu. *How can I subscribe those words;* **Calling to minde the treacherous**

rous Plots, &c. against the true Religion and Professors thereof ---- especially in these three Kingdoms, *and affirme*, That we now enter into Covenant and League for the preservation of our selves and Religion from utter ruine and destruction, *unlesse I know and beleeve that there is a Designe to ruine and destroy the Kingdome and Religion?*

See also Romes-Masterpiece very fully clearing this point.

Answ. 1. We do not swear to the Preface, but to the Articles following it.

2. That there is such a designe to ruine and destroy the Kingdome, (I mean, The Parliament, and the Laws and Liberties of the Subject,) and Religion also, those things do abundantly witnesse, though enough and enough hath been written again and again by others.

First, *That there is a destructive Designe against the Parliament and whole Kingdome, in our Priviledges, Laws and Liberties*, these things speak out fully, most of all which are notoriously known, and cannot be denyed by any that have observed the proceedings of that Party, and make conscience of speaking the truth; *viz.* That certain persons, much prevailing with his Majesty, long before this Parliament, had a Designe for the overthrowing of Laws and Liberties, and altering Religion; was too manifest to all that were observant; beside, he that hath read over, and well considered the Remonstrance of Parliament, presented by the Commons House of Parliament, to the King, *Anno* 1628. may easily see, we were then at a desperate point; and may wonder that our Laws, Liberties, and Religion, have not been utterly overthrown, and Popery, and Tyranny set up, before this Parliament began.

Secondly, *To which adde*, That since this Parliament began, there was a plot to bring over 8000 Irish souldiers, raised by the Earl of *Strafford*, into *England*, there kept on foot; notwithstanding the many earnest humble requests of the Parliament of *England*, that they might be disbanded. *The plot*, and endeavour to bring up the Northern Army, 1641. against the Parliament and City, with the Kings privity, and to make the *Scots* stand Neutrall, as was acknowledged by the confession and Oaths of some of the Officers of the Army, and flight of others of them, out of the Kingdom. *The two Letters* sent to Master *Bridgeman*, and Master *Anderton*, about *Janu.* 14. 1641; which intimated some sudden, sad, and dangerous blow intended, against the well affected in the City and Parliament. *The hint* which the Earl of *Strafford* gave at his death, of a great storm that hung over *England*, being privy (as it seems) to the intentions and designe, since put into execution by the Papists and Cavaliers in the Kings Army, and in *Ireland*. *The horrible Rebellion in Ireland*, being broken out, though the Rebels often affirmed, That they had Commission for what they did, That the best in *England* would syde with them, and such like speeches; yet his Majesty could not be perswaded to publish any Proclamation to proclaim them Traitors, till at least three moneths after, and then onely but fourty Copies were by the Kings expresse

See the Remonstrance of Ireland, by Archdeacon Maxwell, and the Declation of Parl. concerning the rise and progresse of the Rebellion in Ireland.

preſſe command ſuffered to be printed, and thoſe few not to be publiſhed, till further command from his Majeſty, and no Copies of that Proclamation to be had upon any terms; whereas when the *Scots* roſe up in their juſt defence of their Religion and Laws (as his Majeſtie himſelf hath ſince acknowledged in an Act of Parliament) preſently Proclamation iſſued out with expreſſe command, To proclaime them Traitours in every Church and Chappell thorowout the Kingdom of *England*, and Dominion of *Wales*, and thoſe thought little better that refuſed to publiſh it. *That when* his Majeſty was returned from *Scotland*, he diſcharged the Guard which the Parliament had for their ſafetie, and another denyed them, unleſſe under the command of the Queens Chamberlain; That the King himſelf entertained divers Captains at *Whitehall*, as a ſupernumerary Guard, an unuſuall thing, And fortified *Whitehall* with Ammunition, in an unuſuall manner, and with men of turbulent ſpirits; *The accuſing* the Lord *Mandevill*, (now Earl of *Manchester*) and the five Members of the *Commons* Houſe, and his Majeſties going to the Houſe of *Commons* in perſon, attended with about five hundred men, (not of his uſuall Gentlemen and Guard, but) deſperate Cavalleers armed, who by their words and behaviour, and the confeſſion of ſome of them afterward, plainly ſhewed them to be on ſome deſperate Deſign againſt all the well affected in the Parliament; *The endeavour* to draw away the Gentlemen of the *Inns* of Court to aſſiſt the King; *The putting* in divers Canoneers, and other aſſiſtants into the Tower of *London*; *The putting* out of that faithfull Knight Sir *William Balfore*, then Lieutenant of the Tower, by his Majeſtie, and putting in *Lunsford*, a man of a known and notorious debauched life, to be Lieutenant in the others room, a man fit for any deſperate Deſign or practiſe; *The many* active Inſtruments imployed in forraigne parts to procure forraigne Commanders, and buy Arms and Ammunition, as Field-Pieces, Pieces of Battery, Morter-Pieces, Carbines, Piſtols, Swords, Warre Saddles, and powder, (which to pay, the Crown Jewels were carryed over and ſold) as appears by a note of direction found among the Lord *Digbies* Papers; *The endeavour* uſed to ſeize on the ſtrong Holds of the Kingdom, as the Earl of *New Caſtle* (now in Arms againſt the Parliament, and Generall of the Popiſh Forces in the North) and Captain *Leg*, a man found guilty by the Parliament before, ſent to *Hull* to take in the Town and Magazine there, for the King, by his command; *The Kings withdrawing* himſelf from the Parliament to ſome remote place, (where Papiſts, Delinquents and Malignants might moſt ſecurely reſort to him) according to the Lord *Digbies* advice to the King; *The drawing* away of many Members of both Houſes of Parliament, by Commands, Promiſes and Threats, to *York*, to the King, that the actions of the Parliament might be blemiſhed, and reported to be the Votes but of a few, and a party in the Parliament, as they ſince give out; *The Forces* raiſed at *York*, and ſerious endeavours uſed to draw all that great and very conſi-

See the Declaration Parl. publiſhed Jan. 17. 1641.

derable

derable County to assist the King against the Parliament: *The protecting* of notorious Delinquents and known Papists, Recusants against the justice of the Parliament, as *Beckwith* the Priest, and divers others: *The putting out* of the honest and approved Justices and Sheriffs, and putting prophane, debauched, desperate and Popish persons into their Offices, must necessarily argue some desperate Designe and Attempt to be made against the Parliament, the Kingdom, and its Liberties: *The Attempt* made against *Hull*, by the King in person, with his Cavalliers, (which would have beene a fit place to lett in Forraigne Forces, Ammunition and Armes against the Parliament and Kingdom, which since hath been done at *Newcastle*, (soon after seized on for the King) and other parts since under the Kings Command; *His Majesties denying* to settle the *Militia* of the Kingdom (though he did acknowledge it needfull, and promised to do it) in such hands and way, as the Parliament and Kingdome might confide in, though often humbly intreated and importuned by the Parliament and Kingdome; and putting the *Militia* into the hands of untrusty and illegall Commissioners of *Array*, who now bend all their strength and wits against the Parliament: *The arming* of many known Papists, contrary to the Lawes of the Land, to disarme Protestants: *Adde moreover* the desperate Designes that have been to murther many of the best Members of both Houses of Parliament, and other Plots against the City, and other parts of the Kingdom: *And when* his Majestie under the colour of a guard, (when no man offered, or, as I verily beleeve, intended the least hurt to his Person or just Prerogative) had raised a considerable Army, then he openly declared, That he was resolved to get *Hull* into his hands, and the Magazine there, and to suppresse the *Militia*; all which was done before the Parliament raised any Forces, or made any preparatives for warre; Which things, though apparently known, yet I have heard some Royallists so impudent as to deny some of the most apparent and undoubted particulars.

And whereas at first the King, by solemn Protestations and Proclamations, promised to maintain the Priviledges of Parliament, the Lawes and Liberties of the Land, to admit of no Papists, &c. we since evidently see and hear, The Parliament denyed to be a Parliament, and proclaimed Traitors; Thousands of Papists and Irish Rebels imployed by his Majesties Commission, and about him, and thousands of his Majesties good Subjects plundered, contrary to the known Lawes and Liberties of the Kingdom. What all this means, let who will be the Judges to be determine, if they will speak what they think. Adde hereunto the Cessation of Arms for a year, lately agreed on by his Majesties Commissioners, in his Name, with the Rebels in *Ireland*, and the putting into prison foure of the Privie Councell there, men of knowne integrity and faithfulnesse for the Protestant Religion, for their good service.

Qu. *But how doth it appear, that there is a designe to alter Religion, and set up Popery?*

2. *Answ.* Cleerly by these and other such like evidences, *The marrying* with a known Papist, and Articles agreed on in secret, without the consent of Parliament, as heretofore hath been; *His Majesties* Letter to the Pope; *That the Prelates* and prelaticall men, have along time endeavoured to undermine the Fundamentall points of the Protestant Religion, *by corrupting* the Universities with Popish and Arminian Governours in most Colledges By *committing* the power of Printing and Licensing Books to the hands of Popish, Superstitious, Arminian, Domestick Chaplains; By countenancing, Licensing and Printing, Popish, Arminian, and Licentious Books, tending to corrupt our doctrine, to liberty and prophaneness, as the *Jesuita de sancta Clara* his Book, *Mountagues Appeal, Apparatus ad Historiam, Cozens Devotions, The Femall glory, Shelfords Treatises, Pocklintons Sunday no Sabbath, A Coal from the Altar, The toleration for sports and pastimes on the Lords day,* and many other such like, containing many very licentious, superstitious and Popish doctrines; as *Auricular confession, Reall prepresence in the Sacrament, Falling from grace, Freewill, That Sunday is no Sabbath, &c* By *suspending, silencing, and imprisoning,* most of the most godly, Orthodox, learned, and painfull Preachers; and setting up idle, lazy, dumb, superstitious, scandalous, ignorant, non-resident; and not, or seldome Preaching Ministers, or corrupting Teachers, thorowout the Kingdom; *by confining* Arthodox painfull Preachers, to use onely the common Questions and Answers in the common Catechisme, without expounding and opening them; which some of the Prelates said, *was as bad as Preaching,* by prescribing, altering, and corrupting formes of Prayer in the Church, turning Tables Alterwise, and calling them so, and erecting stone Altars in many Churches, Railing them in, placing Holynesse in places, persons, and things, as Vestures, Gestures, &c. *By commanding,* Bowing, Cringing at the name of Jesus, to, or before the Altars, Eastward; *and introducing* in many (especially in Cathedrall Churches, Copes, Pictures, Crucifixes, Crosses, Candlesticks, Tapers, Basons, &c. into the worship of God; *calling* Ministers, Priests, &c. *The multiplying* of Papists, Priests, and Jesuites, of late yeers in this Kingdom. and the great connivence and favouring of them, which amounted to little lesse then a toleration; and *the severe punishing* of the most godly and religious Protestants, for going to here a Sermon in other Parish Churches, when they had none in their own Parish (for which I knew some honest, peaceable men, payed seven Nobles a peece in the Bishops Court, and some four Nobles) for not Bowing, Kneeling, or the like, which themselves confessed to be things indifferent; for repealing of Sermons in their Families, though a good and godly exercise commanded, *Deut. 6. 67.* By their urging and pressing the observation of the Canons, and commandments of men, before, and above the Commandments and

A. P: T. P: W. B. T. M.

** At Chester.*

and Precepts of God. *The frequent* meetings of Papists, at certain places, in and about the City, without controle. *The audaciousnesse*, and multititude of Priests and Jesuites; notwithstanding, our strict Statutes against them. *The residence* of the Popes *Nuntio* *, or Legate, divers yeers together in *England*, so neer the Kings Court, and often familiar admittance of him, to His Majesties presence; though His Majesty knew, that he was here Resident, to promote the great designe, The convulsion and of the two Kingdoms, of *England* and *Scotland*; and the introducing, and establishing the *Romane* Religion, or else he, by some of his instruments, would poyson His Majesty, if He did not fully comply with them therein. *The treaty* * *of Reconciliation* agreed on, *Anno* 1636. Betwixt His Majesty, and the Pope; with the Articles thereof, to incorporate Papists and Protestants, the Church of *England* and *Rome* (the Synagogue of Satan) into one body. *The* * *Monastery* of Nunnes in Queens Street, another at *Greenwich*. *And verily lately*, The setting at liberty, the greatest Irish Traytors in *Dublin*, on their words; and the committing to the Castle of *Dublin*, Sir *John Temple*, Sir *Adam Loftus*, Sir *Robert Meredeth*, and Sir *Will. Parsons*, Privy Councellours (known strenuous Protestants and great enemies to the Irish, Papists, Popish Rebels, and the Cessation of Arms, with those bloody Rebels) by His Majesties Warrant; and that chiefly for their activenesse, against the Popish Irish Rebels, for ought that appears to me, by the Articles exhibited against them. *The Colledge* of Capuchin Fryers, in, or neer, *Coven Garden*. *The favouring* and preferring, as much, as in them lay; such as were either Popish or Arminian (who in divers points, jump with the Papists) into places of preferment, power and trust, both in Church and State. *The receiving*, and countenancing of Papists, known Recusants, and imploying them against the Patliament; and giving them Commissions, to raise, and lead forces, contrary to the known Laws of this Land, and His Majesties own Declarations, published in Print. *The entertaining* and favouring of *Brady* a most bloody, Irish Rebell; and Sir *John Dungan*, an Irish Rebel, accused of high Treason in *Ireland*, who hath a Commission for a Troop of Horse; and other Irish Papists, who had a hand in the most barbarous actions of the Rebellion, the dressing of Protestants small Infants into pieces, and ripping up of women with childe, and the like; as Master *John Dod*, late Minister of *Ariagilliffe*, in the County of *Cavan*, in *Ireland*, affirmeth (who coming to *Oxford*, and by occasion, continuing there seven weeks, and went away from *Oxford*, towards *London*, *June* 13. *Anno* 1643. and was examined at the Commons Barre, and after by a select Committee, *July* 8.) Also affirmeth, That he saw in *Oxford*, that *Brady*, Sir *John Dungan*, three Franciscan Fryers, and three Jesuites (which he there nameth) who are all very earnest for the cause, and daily encouraging the souldiers to fight against the Round-heads; That as neer as he could possibly compute, there was then at *Oxford* (before the Queen came

* *Parizani An.* 1635. *and* 1636. *and after him, Con or Cureus, and Rosetti.*

See Romes Masterpeece. Pag. 10. *and* 31.

* *See the English Pope, p.* 14. *&c.*

* *Romes Masterpeece, p.* 15. 23, 24. 30.

See the Parliaments Declaration, concerning the rise and progresse of the Irish Rebels, p. 20. *and* 62.

came thither) about three thousand Irish Rebels; and that most of the Kings Guard are Irish (as if there were not enough faithfull Protestants in *England* and *Scotland*, to safeguard His Person;) This testimony living in *Ireland*, and well knowing the Irish there, and being an eye and ear witnesse there, cannot be denyed. *Adde also*, the Army in the North, under the Earl of *Newcastle*, consisting for the most part of known Papists, who call themselves, *The Catholike Army*, *The Queens forces*, consisting of fugitive *English*, *Dutch*, *French*, *Walloons*, *Spaniards*, *Danes*, and *Negroes*, (in probability all Papists, Pagans, or Atheists) who, as report frequently goeth, hath set up, and displayed, a consecrated Banner from the Pope. *Yet further*, (which all that Cordially stand for the Protestant Religion, cannot but abhorre) the beraying with their own dung, the great *English Bible**; defacing, and burning many *English Testaments*, and other godly Books, in the house of one *John Hamond*, a Book-Seller, in *Marleborough*, when they sacked the Town; and the burning divers *English Bibles*, and other godly Books (as was commonly reported by honest men) at *Reading*, in the publike Market place, neer, or under the Gallows, in despight of the Protestant Religion, under pretence (as is reported) that the Common-prayers were not bound with these Bibles; by which we may in part see, what manner of Service that is, which such persons so much stickle for, which yet I do not universally reject; *And this also*, which Master *Dod* the examinate above named, doth there affirm, *That there are daily, and publike meetings at Masse, at Oxford, in almost every street there; and he verily beleeves in his conscience, That for one Sermon preached, there are four Masses said now at Oxford.* And this (observe it) before the Queen came to the King; Beside, what Masses, and Masse meetings there are in other places of the Land. *And this*, I can witnesse (among many other things) That when the King went first from *Nottingham*, towards *Shrewsbury* (though His Majesty was pleased to publish to the world, That He would not entertain a Papist in His Army, yet) of sixty Cavaliers, that lay in a great Persons house (where I was frequently) many of them did there openly professe themselves to be Papists, were seen that night with Crucifixes about their necks, when they went to Bed; and after they had rifled the house, and pillaged it, their Chaplain answered to a servant of the house, desiring them to spare his Bible, Take it, for our Souldiers care not for the Bible. And if so many Papists were then in His Majesties Army (as by this instance, to name no more) might be probably supposed; what then are there now? When in a manner, all the Papists in *England*, that are of able bodies, are up in Arms in severall places of the Land, against the Parliament?

* *Master Mims, a godly Minister, was by them wounded, at least 20. wounds; his Bible taken from him, and stampt under foot, by some of them, saying,* This is the Roundheads God: *The Minister is since dead. This relation is true.*

To all which, adde the testimony and positive affirmation of the two Houses of Parliament, in many of their Declarations, That there is a design to subvert the Protestant Religion, Laws, and Liberties, and introduce Popery, and set up an Arbitrary Government, and overthrow the

the very being of the Parliament: which testimony (considering the intelligence, and great in-sight, which they cannot but have, after so long wholly applying themselves to State-affairs, cannot but be of great force and credit, to beget a credence, That Religion, Laws, and Liberties, are in danger of utter ruine, by those enemies of the Church; yea, of much more Authority, then many thousand negative voyces and denials of men ignorant or faulty; Who ever yet confessed he was going to rob and steal, unlesse taken in, or after the fact done? And now what sayes conscience? Speak out fully man! Are not these things true? And do they not cleerly argue and evince, That there is a design to subvert the Parliament, our Laws and Liberties, and our Religion, which is dearest to us? Speak the truth man!

All which (Reader) I here mention after others, not to foment the division (alas, it is too great and wide,) but to do what in me lyeth, to undeceive the blinded multitude, who are wofully mis-perswaded, and misled to their own undoing; to fight themselves, and their posterity, into Popery, and slavery at once; I should be glad, and rejoyce, to be my self, made the *Jonas*, to pacifie this grievous storme, and procure a firme Peace with the Gospel of Peace, if my life would do it.

Ob. *His Majestie hath offered to secure the Parliament and Kingdom, Laws, Liberties, and the true Protestant Religion, by any Acts of Parliament, to that purpose.*

Answ. The Parliament answereth for me, That our dangers are not for want of Laws (for we have good Laws already, to this purpose) but from men, and their plots and designes, to overthrow Laws and Religion; So that while these men, and their Councells are in power, whose aym hath been, and is to destroy the Parliament in its Rights and Priviledges; and in them, our Laws, just Liberties, and Religion, we cannot be secure in any of these, from utter ruine and destruction. *It follows in the Preface.* *Parliament Remonstrance, May 19. 1642.*

According to the commendable practise of these Kingdoms, in former times, and the example of Gods People in other Nations. *For Scotland*, it is evident, and who hath not read and heard of their making and often renewing Covenant with God, upon like occasions; as for instance, *Anno* 1587. again 1588. and divers times since; yea, within these seven yeers by past, A League betwixt the two Kingdoms was subscribed at *Berwick*, 1586. *In England*, The Barons, Prelates, and Commons took a solemn Oath, to maintain their Laws and Liberties and Charters; yea, and to wage war against the King if He refused, and compell Him to confirm their Charters, *Anno* 1214. Likewise in King *Henry* the thirds dayes, *Anno* 1258. *And threatned death to all that resisted.* Again, in King *Edward* the seconds raign, they confederated, to live and dye together for justice; and to their power, to destroy the Traytors of the Realm, especially the two *Spencers*. These may suffice, to shew, it is

no

no new thing in this Kingdom; *The like* may be said of other Kingdoms, and Common-wealths, as to give a few Instances. *The Low-Countries*, or *Netherland Provinces*, being oppressed by the Duke *de Alva*, and the *Spaniards* tyranny, after serious deliberation and consultation with learned men of all sorts, entred into a solemn League, to defend their Laws, Liberties, and Religion, by force of Arms, against the *Spanish* tyranny, though Subjects to the King of *Spain*; And a notable *Protestation*, *Anno* 1572. *The Bohemians*, *the Angrogians and Waldenses*, and the Protestants of *Lucerne* and *Piadmont*, for defence of themselves, and their Religion. *The Subjects of Arragon*, when *Alphonso* the third King of *Arragon* deserted his Parliament. *The Hungarian* Protestants, lesse then forty yeers since, and many others that might be mentioned; and with the Jewish Nation under the Old Testament, it was frequent; Read *Exod.*19.3. *&c. Deut.*29.1. *Joshua* 24. 25. 2 *Kings* 11. 4. 17. *and* 23. 2, 3. 2 *Chron.*15 12. 29. 10. 34. 31, 32. *Ezra* 10. 3, 5. *Nehem.* 9. 38. *and* 10. 28, 29, 30. **After mature deliberation, resolved and determined, to enter into a mutuall and solemn League and Covenant, wherein we all subscribe, and each one of us, for himself, with our hands lifted up to the most high God do swear.** And meet it is, that a solemn Covenant should be taken after mature deliberation, and in a most solemne, serious and religious manner, as in the presence of the all seeing God, the Judge of all the World, such a posture did God himself use, when he sware. *Deut.* 32. 40. *Ezek.*20. 5, 6. The Angel, *Dan.* 12. 7. *and Revel.*10. 5, 6. *Abraham*, *Gen.*14. 22.

In the Narration it self, Covenant it self.

Art. 1. **That we shall sincerely, really, and constantly.** For God abhorres Hypocrites, and Hypocrisie, and backsliding, (*Ezek.* 33. 31. *Matth.*23. 28, 29. *Heb.*10. 38.) **Through** (*i. e.* by the assistance of) **the grace of God.** For of our selves we are not able to do any thing, *Joh.* 15. 5. **In our severall places and callings**; and so within our compasse, so farre as our power, and call extend. **The preservation of the Reformed Religion in the Church of** Scotland, **in Doctrine, Worship, Discipline, and Government.** For if they fall, or suffer in these, doubtlesse, it cannot go well with us, being all Inhabitant in one *Iland*, all under one Head, and one King, all professe the same Faith. *Paul cared for all the Churches*, and doubtlesse we should be ready to help other also, if we be of *Pauls* minde; Charity, and Religion, bindes us to it, and he is too like to *Kain*, that is against it; that cares not for, *Will not be his brothers keeper.*

Ob. *We do not know what the Scots Discipline is, and we may not sweare to we know not what.* *There are Books of it almost in every Stationers Shop.*

Answ. It is not needfull, we do not swear to maintain it further than it doth or shall appear to us to be according to the Word of God. *Josiah* then young, could not know all the Commandments, Statutes, and Judgements of the Lord, yet he covenanted and sware to observe and keep them every one; *viz.* in respect of sincere desire and endeavour; and so he made all the people swear, and stand to the Covenant, 2 *Chron.* 34. 31, 32. and so did even the meanest, *Nehem.* 10. 28.

Ob. *If we take this Covenant, then we are bound to entertain the Scots Government and Discipline, which peradventure hereafter may appear not to be according to the Word of God in some particulars, if not in the whole way?*

Answ. We here swear, not to entertain the Scottish Government and Discipline, but to preserve and defend it, and that also, first, against the common enemies; secondly, no further than as it is according to the Word of God; for that clause after expressed, must be understood, as having reference to all before it. And so far as the Scottish, are any other way to be proved to be according to the Word of God, great reason we should entertain it, but no further.

Against our common Enemies; namely, in respect of the true Reformed Religion, and the publike Lawes and Liberties of either Nation. And great reason we should mutually defend each other, Nation, our Religion Laws and Liberties, against them: for while such labour to subvert Religion or Liberties in one Nation, they do notably undermine and make way for the destruction of the other: And 'tis certain, divers of our Enemies have said, That so soon as they have done in *England*, they will have a Bout with *Scotland*; and so said the *Irish* long ago. So soon as they had done with *Ireland* they would into *England*, (and we finde it to be true already) and then into *Scotland*, and then to the Reformed Churches abroad. Great reason therefore that we should have an eye to, and destroy such Serpents, Vipers, so soon as they begin to creep abroad and discover themselves.

Qu. *Whether one part of a people may with a good Conscience make a Vow and Covenant to Almighty God against another part of their own Nation and Brethren, they being also of one and the same Religion.*

Answ. It is not true;

1. That they are of the same Religion, for thousands of those with the King, but especially of those with the Queen and with the Earle of *Newcastle* are Papists, known Recusants.

2. It is not true, that they are of the same Nation, for there are with the King three thousand Irish Rebels, as the examination of *John Dod* Minister of *Anagilliff* in *Ireland*, who saw them at *Oxford*; and well knew them, affirmeth: There are also with the Queene and Earle of *Newcastle* many French, Dutch, Walloons, Spanish, Irish, Danish, and Negroes.

3. If they were all English, yet might we with a good conscience make a League and Covenant to oppose and suppresse their Rapines, Robberies, Murthers, and other illegall actions; that place, 2 Chro. 15. clearly warrants it, for there the good and well affected party entered into Covenant, *To seek the Lord God of their fathers, &c. and that whosoever would not —— should be put to death, whether small or great, whether man or woman*, Vers. 12, 13. And therefore by consequent it must also necessarily follow, That if any of their own Brethren and neer Allies did not seek the Lord, (much more doubtlesse if they did seek to subvert Religion) they did Covenant and Swear against them, to oppose them to the death. Is not this clear enough?

Ob. *All men say this is an unnaturall warre, and may I with a good conscience have any thing to doe in an unnaturall warre?*

Ans. Not to raise, foment and further it, but to hinder and suppresse it, I may and ought: It is unnaturall for a father to kill, wound or dismember his childe, or the childe the Parent; but it is not unnaturall but according to the Law of nature and God, for every one to defend himself against the unjust, violent, destructive assaults of another, be it a father or childe; so it is just by the Law of God, man and nature, for every one, and an honourable act, to prevent, hinder and suppresse all unnaturall and unjust invasions, violences, &c. and a wicked thing, to to raise, foment, or further such courses, which men may do, and many do, by their sitting still, and silence, when they should and might help to suppresse the same.

Ob. *To covenant and swear against the common enemies, is interpretatively to covenant and swear against the Forces raised and countenanced by the King, and so against the King; because whom we count the Common Enemies in England, the King accounts his friends; hath gathered them together into an army, doth countenance and command them by his Commission under the broad Seal.*

Answ. It is indeed against the Cavalliers and that Popish Army, but not against the King, but for him. To both these I will speak:

First, it is indeed against them and all such like, and it is lawfull and just so to do, yea, and by force of Arms to defend our selves, Religion, Laws, and Liberties, against the unjust illegall endeavours of all such, (though armed with the Kings Commission) because they are publike enemies to all these, as their actions do sufficiently demonstrate. Give me leave therefore here to prove, That it is lawfull for us by force of Arms, to do so by the Authoritie, and at the Command of the Parliament: To this end I will set down what I have, for mine own use, read and gleaned from others; for who can say any thing that is not said already by others, especially that learned Author in his *Soveraign Power of Parliaments and Kingdomes?* And the rather, because many have not read, nor seen, nor can every one buy that large Volume; and because also some do desire to have a brief of what hath been said, once more to see whether divers may

not

not be convinced hereby, who, it may be, will buy this Treatise, because it speaks of the Covenant, which all are to take, or discover their disaffection to Religion and the publike good.

I. By examples in sacred Scripture it appears very just and lawfull,

1. Of *Saul's* Subjects, who sware that *Jonathan* should not die, though *Saul* had sworn he should be put to death. 1 *Sam.* 14. 44, 45 and doubtlesse would have defended him by force if *Saul* had offered to do any violence to him.

2. In *David*, that entertained a Guard of four hundred men, which increased, till it became like the Host of God, to defend himself, and would have fortified *Keilah* against *Saul* (his King, and Father in Law) and his Army, had not God expressly told him, That the *Keilites* would not stick to him, but betray him. Would *David*, a man so eminent in the knowledge of Gods Word, and in godlinesse, dare so presumptuously go to God in this case, and twice ask Gods resolution and minde about it, if he had known any unlawfulnesse in that action of his taking up Arms, and endeavouring to fortifie *Keilah* against *Saul* and his Cut throats; and God answered him twice, and never gave the least intimation of unlawfulnesse in the act, but onely of the *Keilites* treachery? Yea, would God himself give this testimony of him, *That David did that which was right in the sight of the Lord, and turned not aside from any thing that he commanded him, all the dayes of his life, save onely in the matter of* Uriah, 1 *King.* 15. 5. ? Would God mention that fact, which was secret, with dislike, and not mention this fact of his in taking up Arms, that was open and publike, and like to be a leading example to all ages, had it been evill? Truely he is senselesse and unchariteable that will condemne *David* herein, where God approves of him. Adde this also, *Saul* himself justifieth *David*, 1 *Sam.* 24. 17, 18, 19. and the Prophet *Gad*, a faithfull Prophet of the Lord, commends him in that way, 1 *Sam.* 22. 5 and *Jonathan*, *Sauls* own son, a godly man, comforts *David*, and strengthens his hand in God, 1 *Sam.* 23. 16, 17. What, are all these blinde and treacherous against their Soveraign?

1. *Sam.* 22. 13. *and* 23. 1, 9, 10, 11, 12.

3. *Elijah* defended himself again and again against the Forces sent by *Ahaziah* to apprehend him, and God approved of it by a miracle from heaven both times, 2 *Kings* 1. 2, to 16.

4. *Elisha* did defend himself, by causing the messenger that was sent to take away his life, to be apprehended, and shut the doors against his Soveraigne, 2 *Kings* 6. 32, 33.

5. The fourscore valiant Priests of the Lord, by force, defended the *Service of God*, when it was in danger onely of corrupting in some circumstances of worship, by the personall attempt of their Soveraign, and *thrust* him out of the Temple, and God approved their fact by a Miracle from heaven, 2 *Chron.* 26. 16. to 21.

6. Christ himself seems clearly to warrant defensive Armes, for he said

to his Disciples, *He that hath no sword, let him sell his garment and buy one; and they said, Behold, here are two swords, and he said, It is enough*, Luke 22. 36, 38. And if it were lawfull for private persons (for such were all the former, even our Saviour himself in this respect) to defend themselves, and that in their own particular cases (for such was *Davids*, *Elijahs*, and *Elisha's*) against particular and personall injuries, and unjust violences of the Souldiers and Captains of their Kings, though armed with their Royall commands; Then how much more is it lawfull for a State or Kingdome, by their representative Body, to raise Arms, and defend themselves, their Religion, Laws and Liberties against the Cut throats, and the Rapines, Robberies and Violences of the illegall Forces and Instruments of their seduced King, though they bee armed with his personall illegall Commission?

See The Soveraigne Power of Parl. p.

II. All Nations, in all ages, by the very light of Nature, have constantly defended themselves, even by force of Arms, when their Princes have turned Tyrants, (and what greater Tyranny can there be, than for a King, contrary to his own solemne Promises, Proclamations and Oath, To seek to subvert Religion, To proclaim the greatest Councell and Court, the High Court of Parliament, Traitours; To subvert the Lawes of the Land, and Liberties of the Subject, and bring in an Arbitrary Government: and, to effect this, to give Commissions to men to pillage, rob and spiole his good subjects, and shed the blood of them that endeavoured to defend themselves, their estates, liberties and religion) and by their Instruments sought to spoile them of their Liberties, Priviledges, and Estates, what Nation ever denyed defensive Arms against the unjust incroachments, invasions, and oppressions of their Princes to be unlawfull?

III. All the Reformed Churches (as is observed by divers) have raised Armes to defend themselves; *The Lutheran Churches* against the Emperor *Charles* the 5; *The Angronians, Waldenses, Albigenses*, against their Popish Soveraignes and their Instruments; The *Arragonians* against *Alphonso* the third King of *Arragon*, *The Protestants* in *France* against the *French* King, 1559. *The Netherland Provinces* against the Duke of *Alva*, and the *Spanyards* Tyranny, *Both the French Protestants and Netherlanders* did first consult with the most learned Lawyers and Divines, who unanimously resolved, They might lawfull and justly defend themselves, their Religion and Libertie by force of *Armes* against the unjust oppressions and invasions of their Princes and their Instruments: *Also Queen Elizabeth*, whom every mouth blessed, learned King *James*, of famous memory, and King *Charles* did aide these, both the *French*, *Lowcountrey*, and *German* Protestants in the like cases against their Princes. which undoubtedly they would not have done had it not been lawfull in them to defend themselves by force of Armes against their Princes oppressions and unjust invasions. Also our Brethren in *Scotland* lately defended themselves, Lawes and Religion, by force

force of Arms, against King *Charles*, His expresse Commands and Instruments; and this their act, our, and their King, did since justifie in an Act of Parliament, in both Kingdoms, a lawfull and just, and no rebellion. Now, can this be lawfull in the *Jews*, the *Arragonians*, the Churches in *Germany*, *France*, *Netherlands*, and *Scotland*, (whole case was the very same that ours is now; or let any shew a materiall difference if they can) and in Queen *Elizabeth*, King *James*, and King *Charles* Himself to assist them, and can it be unlawfull in us now?

IV. Our own Parliaments, Prelates, Nobles, and Commons (as is observed *) in all ages, as well in Parliament, as out of Parliament, have by open force of Arms resisted, opposed, and suppressed the oppressions, rapines, and forces raised by their Princes against them; yea, (and as he there proveth, and our Chronicles do evidence) have encountered their Kings in open battles, taken their persons prisoners, and sometimes expelled; yea, deposed them from their Royall Authority, when they became incorrigible, and open professed enemies to their Kingdoms, and Subjects; seeking the slavery, ruine, and desolation of those, whom by office, duty, oath, and common justice, they ought to protect in peace, liberty, and truth, as the Histories of *Archigallo*, *Emerian*, *Vortigern*, *Segebert*, *Osred*, *Ethelred*, *Bernard*, *Edwin*, *Ceolwulf*, King *John*, *Henry* the third, *Edward* the first, *Edward* the second, *Richard* the second, *Henry* the sixth, (our *Brittish*, *Saxon*, and *English* Kings;) and other examples, common in our own Annals, plentifully manifest. So he, And if lawfull in them, it cannot be unlawfull in Parliaments, Nobles, and Commons; now the Case being alike, and this advantage to adde waight to the lawfulnesse of our Case, Because here the Princes Instruments seek to subvert, and ruine our Religion, as well as our Laws, Liberties, Estates, and Persons.

Soveraign Power of Parl. part. 3. p. 4.

V. It is most certain, we may defend our selves, and any subject of the Land, may defend himself, house, goods, wife, children, against such as violently and unjustly assault them, by force of Arms, seeking to rob, spoil, kill, or beat them; and the Laws of the Land do justifie such a person, and bear him out in so doing, and condemn the other, as breakers of the peace, robbers, murtherers: And if by the Laws of the Land, any particular person, in his particular defence, may lawfully do so; yea, though he in his own defence, do take away the life of those, that assault him or his; then without all question, a Kingdom in their representative Body or Parliament, may justly raise forces for the publike good, to preserve their Laws, Lives, and Liberties; and that which is incomparably better then all these, the Gospel, and true Religion, against all such as do endeavour the ruine and destruction of these, the reason being much stronger for a publike State, and Cause, then for a particular person, in his own particular.

VI. It is certain, That any Sheriff, Justice of the Peace, Major, Constable,

Constables, and other Officers of this Realm, may, and ought by the Laws of the Land, to raise the power of the Counties, and place, whose he liveth, and to command all persons, to arm themselves, and assist him to withstand, and suppresse, when they see just cause, all Ryots, Robberies, Tumults, and any unlawfull hostile act, and such persons. And therefore, much more may a Parliament, the highest Court of the Kingdom, raise forces to defend themselves, Laws, Liberties, and Religion, against publike violators of the peace, rapines, oppressions, and murthers, unlesse we will make a Parliament amenable to a petty Officer. And if (it be possible) that any who are indeed conscientious, and desire satisfaction in this weighty Case be yet unsatisfied. Whom shall we beleeve; or from whom shall we receive satisfaction, From the Papists, corrupt Judges, and known Delinquents, and Popish Prelates, who have seduced the King, and by evill Councells, brought on us, all these calamities, we now feel, and fear, and their Emissaries and Malignant Agents, whose actions we have so often found contrary to their Protestations and Promises; or the Parliament, of whose Piety, Wisedom, Faithfulnesse, Sincerity, Watchfulnesse, we have had much experience, whom we know, and by whom we have received much good; who also have solemnly protested, That they have no other ends in all their undertakings, but the glory of God; The maintenance of Religion, Laws, and just Liberties, and the honour, and welfare of His Majesty, and His Posterity? Adding this, That never was any Parliament of *England*, questioned for their judgements, and actions, by the people of *England*, till now: since this reforming Parliament began, The Jesuites have found out a trick to invalidate the Authority and Actions thereof, and take the people off from them, that they might more smoothly go on with their Popish design. This of the first? Now,

Muster St. M.

Secondly, *This Covenant, and the Arms taken up by the Parliament, justly,* (of which here is no mention in our Covenant) *are not against the King, but for the King.*

For first, It is neither against the Kings Legall commands, nor personall welfare.

Not against His Legall Commands any way. Legall commands are such, as by the Powers of this Land He is enabled to give, and none other; but it is most certain, That there is no Law of God, or man, that do inable and authorize any Prince, to give Commissions to men, to rob, plunder, pillage His good Subjects, spoil them of their lives, and publike Liberties, and Religion; and therefore to resist evill Instruments of such Illegall commands, and their unjust violences, rapines, robberies, and murthers, is not to resist His authority, or legall power, and commands, but the oppression, tyranny, and injustice of His Instruments, which the Law of God, of the Land, and of Nature, do command, and commend, as being the effects of the commands of his meer will, and not of His Kingly, Legall Will and Authority, which is onely accordin

to the Law, and not against, or without the Law, which is the rule and measure of His Kingly Authority, and Power, and beyond which, He cannot go; As for His Legall commands, and such as are onely according to the good Laws of the Land; we shall, and will, most cheerfully, and willingly obey; Religion, reason and conscience binde us so to do.

Neither is our Covenant nor Armes, taken up against His Personall welfare; but for it. The desire of the Parliament, and all our souls, is His safety, honour, and happynesse, to rescue His Person out of the hands, and company of those evill Councellours about Him, who have seduced Him, and lead Him into wayes, extremely dishonourable and dangerous to His Person, Crown, and Dignity, and People, and to bring Him safe home, to sit in peace, honour, and safety, on the Throne of the Kingdom. The many Petitions sent by them, and the Lord Generall, intreating, and most humble beseeching His Majesty to withdraw Himself, from that Army, and those evill Councellors about Him, and not to venture His Person in the field, where the Sword makes no distinction of Persons, and often solemn promises, to do their utmost endeavour in all just and honourable wayes; to make Him a most glorious Prince, if He will be pleased to return to His Parliament; to secure His Person, and increase His just Revenue; do manifestly argue their tender care of His Royall Person, and personall welfare; so it is not against His just Legall commands, nor personall welfare. But

Secondly, Both our Covenant (and forces raised) are for the King; For Article three, *We Covenant and swear, to preserve the Kings Majesties Person and Authority*. They are for the good of the King many wayes, *viz*. For the good of His Soul Body, Name, Estate, Posterity, and Kingdom.

1. For the good of His Soul, to bring to justice those Delinquents about Him, and to rescue His Soul from them, that evill counsell Him, and those wayes, and actions, now countenanced, if not commanded by Him, which are unlawfull, unnaturall, and wicked; The pillaging, spoiling, imprisoning, and destroying the Persons, Estates, Liberties of His most faithfull, godly, loyall Subjects, and Religion it self; and so to fight against the Lord Jesus in his Truth and Members, which he will never be able to answer with comfort, and to justifie before the Judge of all the world, at the great day of judgement, where Kings must be impartially judged, as well, a the poorest subject, and the cry of the poorest subject shall be heard to the full. Now to rescue his soul from being guilty of such actions, and to procure, that he may hear, godly, faithfull profitable, soul-saving Preachers, and Truths, will be extremely much tending to His Souls eternall good and welfare; and therefore a most just, pious, and honourable work.

2. If will be for the good of His Body; which is now among those who carry Him into places, and courses, extremely dangerous to His Body,

Body, Limbs, and Life, which undoubtedly would be safe, if free from these evill Councellors, and with his Parliament.

3. It will be for His honour and dignity, to rescue Him from those wayes which are most dishonourable for a King; as to defend, and protect Delinquents, and Traytors (some of which, Himself hath proclaimed Traytors) against publike justice; to suffer His Court to be a shelter for Papists, and enemies to the State; to give Commissions, to rob, pillage, spoil, kill, and slay, His most faithfull, innocent, and best subjects, who onely seek His truest, good, and the just defence of their persons, estates, liberties, Laws, and Religion, against the rapines, robberies, and assaults, of those, and their Instruments, who have so wrought on his plyable nature, as to do, and countenance such unkingly, and dishonourable actions.

4. For the good of His Estate, much of His Revenue is now sequestred by the Parliament, not to take it away from His Majesty, but that it may not be imployed against the publike good of the Kingdom, and so against Himself, as King; whose being, and well beings (as King) consists in the being, and welbeing of the Kingdom: Also by His return to His Parliament, and joyning with them in their, and the Kingdoms just desires; He shall gain the affections of all His good Subjects, The onely string to untie their Purses, which will be more advantageous to His Majestie in point of profit, then any illegall wayes can be; which loose the Peoples hearts, and shuts fast their purses, and do beget hard thoughts in the hearts of many.

5. It will make much for the good of His Posterity, some of which have been, and still are (insteed of being diligently trained up in all needfull knowledge) carryed about by them, with His Majesty, into wayes, and places, which very probably, may tend to the utter undoing of their souls, bodies, the losse of their Kingdoms, to which they are born Heirs, and future honours, and estate. And did those evill Councellors so much intend, and desire the honour, wealth, and safety of the King, and His Posterity as they pretend, They would never carry them into places, and courses so dishonourable and dangerous, as they have done, and do: Beside, what blessing can the Royall Posterity expect on the Crown, when God shall call one (or all of them successively) to it; if the Father ruled not according to Law, but against Law, His Coronation Oath, and solemn Protestations? Or what comfort, honour, or profit, will it be to be a King of beggers; to which condition, these unnaturall and civill Warres are like to bring this, these Kingdoms in a very short space? Well! When these men have brought about their own ends, and have the day (if ever that be) I fear the King may say He had three Kingdoms. But now——

6. For the good of the whole Kingdom (yea, all three Kingdoms) which by these illegall courses, is pillaged, spoyled, greatly impoverished, and

and half ruined already, and barbarously murthered many of them. *Wherefore* to rescue the Kings Person, and the Princes, from those wayes, and persons, and bring Him safe home, That he may sit on His Throne in Peace; be freed from ruine and destruction, which they now run upon; to suppresse that Army of theeves, robbers, murtherers, violators of Chastity, Laws, Liberties, and Religion (which the Parliament by their humble Petitions, and Forces, and we by assisting them, endeavour) cannot, but tend much to the glory of God; so to the safety of His, and their persons, honours, estate, and whole Kingdoms good, and the comfort and honour of the Parliament, and all that assist them in so glorious a work; So that surely, he that will not joyn in a solemn Covenant, to further all these, is, and may, deservedly be, accounted a very enemy to Jesus Christ, Religion, the Parliament, King, and Kingdom, and is worthy to suffer accordingly.

Thus we see, That neither our Covenant, nor Arms, are against the King, but for His good, many wayes, and is onely against the common enemies to the King and Kingdoms; Papists, Delinquents, Incendiaries, that have seduced His Majesty, and caused Him to make warre against His Parliament, and good Subjects; whom therefore, all should labour to suppresse and bring to punishment, in a legall way. We go against the *Acans*, the troublers of *Israels*; the *Korahs*, that rise up against lawfull Authority; the *Balaams* that curse the people of God; the flattering *Doegs*, that belye and slander the just proceedings of the Parliament, and well affected, that adhere to them, Religion, and Liberties; the *Rabsecahs*, that rail against the godly and godlinesse; the *Hamans*, that plot the destruction of the Parliament, Religion, and Liberties; the *Tobias*, *Sanballats*, and such like. And while we go against them, we intend not to hurt their persons (muchlesse others) if we could otherwise, in a fair way seize on their persons, and bring them to a fair, just, and legall tryall; and in the mean time to discover such persons, and their proceedings, and suppresse their rapines, ravishments, robberies, murthers, and secure our persons, Religion, and Liberties, and Estates, and are most willing to lay down our Arms, so soon as we shall be assured of a firm, and safe peace, with the Gospel of Peace, and that we shall be ruled as it becometh Free-men, and not slaves; as liege people, under a Leige King.

Qu. *But what if these common enemies seize on my person, and will force me to assist them against the Parliament, or will take away my life? If I refuse, I shall die for it; if I obey to save my life, I break my oath, and so this oath will become a snare unto me.*

Answ. If there were no Covenant at all, yet a Christian should rather choose to loose his life, then joyn with them in their wicked courses, and obey their unjust commands, which do most manifestly tend to ruine of the true Religion, and the professors of it, and the destruction of our Laws,

Lives, and Liberties. I am sure the primitive Christians though they did willingly hazard; yea, loose their lives at the Emperours command, in fight, against his enemies; yet when he commanded them to fight against their Brethren, they laid down their Weapons, and Necks, and all at the Emperours feet, choosing rather to dye, then to fight against their innocent Brethren, and the truth which they maintained.

Secondly, God is able to deliver his servants, or to turn their enemies hearts to spare them, as he did the three children, *Daniel* and others; and therefore we may not commit a certain sin, to avoid an uncertain danger: Beside, we know what our Saviour saith, *Matth.* 10. 39. *He that will loose his life, i.e.* Willingly to part with it, to preserve the Truth, and a good conscience, *shall save his life*; *and he that will save his life, i. e.* By any unlawfull shifts, and way, *shall loose his life*; oftentimes it falls out so in this world, But for certain, he hazards thereby eternall life.

In like manner we swear, **To endeavour the Reformation of Religion, in the Kingdoms of** England, **and** Ireland, **in Doctrine, Worship, Discipline, and Government.** A blessed and glorious work indeed: and that which effected, will make these Nations, blessed, and glorious to all Posterities, lovely to our God, honourable in the eyes of all our friends, and terrible to our enemies.

Doctrine, *i. e.* Matters of Faith, and Obedience.

Worship, *i. e.* The manner of worshipping God,

Discipline. I conceive consist in the correction of manners, and inflicting of Church censures, as Excommunication, Suspension, Reprehension, and the like upon offenders.

Government. Whether to -- the *Independent way*, if that shall be clearly proved to be the way of God, or rather (and which undoubtedly is) the way of God. *The Presbyterian way*, or any *other way*, if there be any other, that shall be found to be according to the Word of God. As for the government by Archbishops, Bishops, Archdeacons, Chancellors, &c. All Reformed Churches have rejected, as being the way, not of Christ, but of Antichrist; it having all the same Officers, the Pope, or Antichrist, hath in the Church of *Rome*, long since accursed of God, *Revel.* 18. and elsewhere.

Thirdly, **We swear to endeavour to bring the Churches in these three Kingdoms, to the nearest Conjunction and Uniformity in Religion, Confession of Faith, Forme of Church Government, and Directory for Worship, and Catechising**; and then undoubtedly, this blessed Fruit will follow, which every good man cannot but desire, and heartily pray for, **That we and our Posterity after us, shall live as Brethren, in Faith and Love, and the Lord will delight to dwell amongst us.**

Art. 2. **That we shall in like manner, without respect of person, endeavour**

endeavour the vtter ruine of Popery, which none but a Papist will refuse to do; yea, freely concurre in it.

Prelacy, In the sence here renounced, hath no ground in Gods Word, was long since ingenuously acknowledged by the Archbishops, Bishops, and whole Clergy of *England*, to King *Henry* the eighth, under their own hands, *to be but a humane, politique device of the Fathers.* An Antichristian brood, Great Factors for the See of *Rome*, Introducers of Popery, Superstition, and Prophaneneſſe in the Church, and Tyranny in the civill State; rejected and expelled, out of all other Reformed Churches in the World, as inconsistent with Reformation; burthensome in all ages, and great opposites to Kings, and in a great part, the Authors, and Fomenters of these Calamities we now feel and fear; the chief hope of the Antichristian party, and setting up Popery in these Kingdoms; and therefore great reason we should now renounce them, and endeavour to root them out, who otherwise, with the Papists, will certainly root out the Protestant Religion, and us the professors of it, if they prevail.

Superstition, *Quod supra statutum est*, That which is without divine Warrant, all Religious observances, that have no ground in Gods Word.

Hereſie, Is an obstinate holding of a manifest errour against a Fundamentall truth, or such as border upon it, and not every wilfull holding of some light errour, concerning the Faith.

Schiſme, Is a division, renting or falling, from the true Church of Christ, either in the whole, or in part, from this, or that Church, upon pretence of some particular offences or corruptions, Heresie is in point of Doctrine, Schisme in point of Communion, and brotherly society with the Church of Christ, in the Ordinances of Christ: therefore the Familists, Antinomians, and Anabaptists, if they persist, do worthily suffer as Schismaticks. *Polan. Syn.*

Prophaneneſſe, and whatsoever shall be found to be contrary to sound Doctrine, and the power of godlineſſe. This none can dislike, that is not, either prophane, and intends to be so still, or unsound, or disaffected to the truth, and power of godlinesse.

Leaſt we partake in other mens sins, and thereby be in danger, to receive of their plagues; For by approving of, winking, and conniving at others sins, we become guilty of them, and so justly lyable to their plagues, *Numb.* 33. 52, 55, 56.

That the Lord might be one, and his Name one, in the three Kingdoms? Why! If it were possible we should desire and endeavour, That all the Nations in the world, might be of one heart, and one minde in the Lord; have all the Gospel, and all the Ordinances of Christ in their power, and purity, without any errours, in Doctrine, or ungodlinesse of life.

Art. 3. We shall——endeavour with our Estates, and Lives, mutually to preserve the Rights and Priviledges of Parliaments, For they are the most happy Constitutions, and most effectuall, for the publike good, that this, or any Kingdom can have; This His Majestie Himself acknowledged, *And that He will alwayes maintain their Priviledges as His own Prerogative, and their Persons, as the Persons of His dearest Children.* Yea, this the Earl of *Strafford* * acknowledged and professed, a little before his death; *I did alwayes think the Parliament of* England *were the happyest Constitutions, that any Kingdom or Nation lived under; and under God the means of making King, and People happy*; The more trayterous he that would for his own ends, endeavour to overthrow them.

In his third speech in Parliament, Jan. 25. 1641.

** In his last speech on the Scaffold.*

Parliaments, are the glory, happinesse, and sinews of a Nation; The onely means to save a sinking State; the refuge of the oppressed; the want and breach of which, was one chief cause of all our miseries of late yeers; and the contemning and deserting the Parliament, a main cause of our present calamities, and fears of utter destruction. *In these* our welfare, Laws, Liberties, Religion, and the comfortable injoyment of all we have, is imbarqued, and stand or fall with them: Also, they are persons under God; chosen by our selves; to hear our cryes; remove our grievances; supply our wants; settle our Religion; procure our peace; against the plots and practises of all the enemies of the Church and State; they bear the burden for us; spend their time, and strength; imploy their gifts, and engage their Estates (in which, some of them have extremely, for their faithfulnesse to the Cause, and Kingdom, suffered already;) therefore, great reason we should engage our selves, and our estates, for the preservation of their Priviledges, and Persons; all, and every one of them, while they continue faithfull, and desert not us and the Cause, as some rotten Members have already done.

Liberties of the Kingdoms. And good reason, These are the glory of free-born subjects, and that which doth difference us from slaves, and vassals; take away our just Liberties, and bring in an Arbitrary powe[r]; that the Rulers will and pleasure (or those about Him) must binde the subjects to obey (which is the thing, the Court Royallists have a long time, and do now with all their might endeavour;) and wherein shall we differ from the veriest slaves in the World? Yea, Be so much more miserable, because we have been free men, and are under now, proud, ambitious, domineering Officers of the first head.

Ob. 1. *How can I sweat to maintain the Priviledges of Parliament, and the Liberties of the Kingdoms, and Subjects, especially of another Nation, which I know not? Oaths ought to be in truth, righteousnesse, and judgement.*

Answ. We do not sw ear to know all the Priviledges and Liberties, but to maintain them we do know, or shall hereafter be made known to us, to be Priviledges of Parliament, or Liberties of the Kingdoms, and this

this we may do in truth, &c. **To preserve and defend the Kings Majesties Person and Authority, in the preservation and defence of the true Religion, &c.** For the King is by His Office, Βάσις τῆς λαοῦ, the chief Pillar of the Common-wealth; and if this Pillar be drawn away, out of his place, by evill men, the whole Fabrick of the Common-wealth, must needs be in danger of falling and ruine: He is the head, the Parliament and Kingdom is the body, representive, reall; If any divide the head from the body, they are Traytors against both, though in words, they pretend to honour the head, and kisse the head. It therefore, highly concerns us, to maintain and defend, the Priviledges of Parliament, and Liberties of the Kingdoms, even Nature and common equity bindes us to it, as we are Common wealths men, to root out Popery, Superstition, &c. as we are Protestants, by vertue of our Baptisme; and to preserve the Kings Majesties Person and Authority, as we are Subjects.

Ob. 2. *We swear here to maintain the Kings Authority, and yet swear against the Forces raised by His Authority, and the persons countenanced by Him; for nothing else can be meant by the enemies of God, in this Kingdom, but the Army raised by the King, and the evill Councellors about Him, countenanced and authorized by Him, which have often been said to be a Popish Army, up in Arms against the Parliament, and Religion, commonly called the publike enemies, and the like.*

Ob. 3. *The King commands me to assist those whom we count the common enemies; which if I do, I break my oath; if I do not, I am so farre from preserving the Kings Authority, that I disobey, and in the act, make void the Kings Authority.*

Answ. To both together, because they concern the same thing. To swear against them and oppose them, being common enemies (for so they are) is not against the Kings Authority, but against His Personall, Illegall, unjust commands, which are inauthoritative: His Authority is onely Legall power, for He is a Leige King; so that what He commands without, much more against the Laws, is not the issue of His Authority, but of His meer Will, and against His Authority, and the Law, and destructive to both; So that in obeying these Illegall commands, we disobey, lawfull Authority, and overthrow His Authority. Therefore, as we are bound to obey His just, good, legall commands; so we may with a good conscience, disobey Him (or if you will not obey) when He commands against the Law, to do that which is evill, unkingly, dishonourable to Himself, and destructive to His Parliament, Laws, People, and Religion, as now he doth. Herein we are bound to obey God, rather then man; yea, God and not man. *Dan.* 3. 13. *to* 19. *and* 6 10. *Act.* 4. 19. And therefore some of the Christians being commanded by the Emperour, to offer, and cast one grain of Frankinsence into the fire, that was to burn their Idolatrous Sacrifices, chose rather to die, then obey them in so small a thing.

Therefore, the *Amalekite* that said, That he killed *Saul*, though at *Sauls* own intreaty and expresse command, with a seeming good reason, which *Saul* also gave of his command, was justly put to death by *David*, as a traytor for that fact, when he looked for a reward for his service, 2 *Sam.* 1. *vers.* 1. to 17. So if any suffer for killing, or robbing, any that concurre not with them, in their illegall commands, their blood will lye on their own heads; For a King hath no Authority, neither from God nor man, to command such actions, nor can his commands, make an evill action good and lawfull to the doer. As for the Oath of Allegiance, it bindes onely to lawfull, not unlawfull commands, for the publike good, not against.

Art 4. **We shall also, with all faithfulnesse, discover all such as have been, or shall be** (understand, *If known to us, to be*) **Incendiaries, Malignants, and evill Instruments**: Who are such, the next words more fully discover, **By hindering the Reformation of Religion, dividing the King from His People, or one Kingdom from another, or making any faction, or party, amongst the People, contrary to this League and Covenant.** Thus *Hushai* did discover *Absalons* plot, 2 *Sam.* 17. 7. 8. 15. *Mordecay* discovered *Bigthan* and *Teresh*, the Kings Eunuches, *Ester* 2. 21, 22. The Iews *Sanballat*, and his fellows, Malignants to *Nehemiah*, *cap.* 4. 12. And by a Covenant, designed those to death (not onely them that did oppose, but them) that would not joyn with them in that good work of Reformation, 2 *Chron.* 15. 13. And its great reason, that every one should preferre the publike, above the private good: Our love to God, Religion, and the publike good should over rule our private affection, even to our friends and allies. And surely, no man that is not an enemy to the true Religion, or the publike good of King and Kingdom (yea, to both, for the welfare of each, depends in a great part on the other) can scruple here, for either Incendiaries and evill Instruments, are to be retained in a State, which no man in the generall will affirm, or, not fit to be suffered, and then great reason they should be discovered.

See this more fully cleared in my Nationall Covenant Printed, 1642. *p.* 17, 18.

That they may be brought to publike tryall, and receive condigne punishment, as the degree of their offence shall require, or deserve; which is equall, and just, and well pleasing to God and man, *Prov.* 25 5. and 11. 10. *Take away the wicked from before the King, and his throne shall be established in righteousnesse.*

Art. 5. **We shall each of us according to our place and interest, endeavour, That the three Kingdoms may remain, conjoyned in a firm Peace, and Union to all Posterity.** Civill Leagues are frequent, both in prophane and sacred History, as *Isaac* with *Abimelech*, *Jacob* with *Laban*, *David* with *Hiram*, and is promised as a mercy to *Israel* and *Judah*, under one King, one Religion, and in one Land, *Ezek.* 37. 24, 25, 26. which we here endeavour, *We unite further*, for the more are (united together

together in a firm League and Covenant of Association, or mutuall assistance, and defence, the stronger we are, and more able to subsist against all enemies; but division is the way to ruine, which our Adversaries see, and labour with all their might to effect and prevent our further Union; *But mark them which cause divisions* (saith the Apostle, *Rom.* 16.17.) *and avoide them*, and labour to preserve this blessed Peace and Union, and the blessing of him that is the God of Peace and Union, will be with us, *Heb.* 12. 14.

We shall also, according to our places, and callings, in this common cause of Religion, Liberties, and Peace of the Kingdoms. Assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof. *Art. 6.* There is great reason why we should mutually defend each other Nation and person; for if any suffer in a common cause, as the defence and maintenance of the true Religion, His Majesties Person, the Priviledges of Parliament, Laws, Liberties, Peace, and Union of the Kingdoms; all suffer in him (every mans private good and welfare, being included in the publike;) and therefore, all and every one should stand for him, to maintain and defend such person or persons, as themselves; even nature teacheth us to do thus, all Creatures will do so; the Pagans and Heathens, would not be wanting to their Country, but in a common cause, were willing to do, to suffer any thing for the publike Liberty, and Weal; And surely, Religion should not make us more slow, but forward and active, to all civill duties, tending to the publike good, upon better and higher grounds, then nature can afford, *viz.* Out of conscience to God command, true Christian love to our Brethren, Country, &c.

Ob. *But what if in pursuing this Covenant, they do any unlawfull act?*

Answ. Our Oath bindes us not to any unlawfull act, but to things lawfull; therefore the word *lawfully*, must be understood in that clause. *Whatsoever they shall do*, in the pursuing, *viz.* Lawfully.

And shall not suffer our selves, directly or indirectly, by whatsoever combination, perswasion, or terrour, to be divided or drawn, from this blessed Union and Conjunction; For if the Union and Peace of the Kingdoms, and a Covenant to maintain them, the true Religion, &c. Be lawfull and good, yea, and much concern the glory of God, and good of the Kingdoms, and honour of the King, as may be demonstrated by many evident arguments; and I think no man of a sound minde will deny it. Then reason requires, **We should all the dayes of our lives, continue zealously and constantly therein, against all oppositions, and promote the same to our power, against all lets and impediments; and it were a wicked thing, to suffer our selves to be drawn away to make defection to the contrary part, or to a detestable indifferency, or neutrality, in this cause, which so much concerns the glory of God, the good of the Kingdoms,**

and

and honour of the King, *Deuteronomy 29. Verse 9. Ezekiel 17. Verse 15. 16.*

All which we shall do, as in the sight of God. *i. e.* Faithfully, sincerely, and impartially, without respect to any person whatsoever.

And because these Kingdoms are guilty of many sins, and provocations, against God, and his Son Jesus Christ: —— We profesſe, and declare, before God, and the world, our unfained desire to be humbled for our own sins, and the sins of these Kingdoms. That the sins of the Land, and my own sins, have a hand in provoking God and his Son Jesus Christ; and bringing down the calamities and judgements, that now lye upon us, is unquestionable; sin being the procuring meritorious cause of all sufferings; And even the most godly, and conscientious, and watchfull, cannot but acknowledge, That they have so many wayes miſt, failed, and come short of their duty (as (is here instanced) **in not valuing the inestimable benefit of the Gospel; in not labouring for the purity, and power thereof; in not endeavouring to receive Christ in our hearts; not to walk worthy of him in our lives, as we ought,**) that God may sharply correct and chaſtiſe them, not in way of satisfaction to divine justice, but of Reformation; and that their sins have in part, deserved this publike calamity, that lyeth generally on the whole Kingdoms; And therefore, all and every one, ought to be heartily sorry for his own sins, and the sins of the Land; Who can deny? And in such times as these, God calls us in a speciall manner to it, *Isai.* 22. 12, 13, 14. And not onely to confeſſion and sorrow, but to an actuall Reformation of our lives, *Isai.* 1, 4, 5, 6. 16. 17. Ah sinfull Nation, &c. Waſh you, make you clean, put away the evill of your doing, ceaſe to do evill, learn to do well, and then mercy is promiſed, *Vers.* 18. 19.

Ob. But say the Antimonians, *Every one that is in Christ, is perfectly justified, and hath all his sins pardoned; and therefore, hath no cause to be humbled for his own sins, muchleſſe, for the sins of the Land; but to rejoyce, and bleſſe God, and Jesus Christ, for his mercy to them.*

Answ. 1. A man hath committed Treason, the King notwithſtanding at the mediation of some great person in favour, is pleased to pardon the Traytor; hath he not cause notwithſtanding, as to rejoyce, that he is pardoned; so to be sorry, that ever he offend so merciſull and gracious a Prince, that hath beyond all deserts, and desires, freely forgiven him? I think he hath. To this Objection, It is so fond, and contrary, to the undeniable approved practiſe of the Saints, and true beleevers, both under the Old and New Teſtament, warranted by Gods own Spirit; that I conceive, I need say little, if men would regulate their opinions and consciences by the Scripture, and weigh Scripture, with Scripture, and beleeve one truth, as well as an other; I think they will not (I am sure, cannot) deny that *David* was a true beleever, and a justified person, and

and so was *Daniel*, *Job*, *Ezra*, *Nehemiah*, and the godly Jews; yet they did all mourn for their own sins, bewail and publikely declare their sorrow, for their own, and the sins of the Land, and also for the sins of their forefathers; See *Job* 1. *Psal.* 51. *and vers.* 136. 2 *Sam.* 24. 10. *to* 18. *Ezra* 9. 3, 4, *&c. and* 10. *vers.* 6. *Nehe.* 1. 4. *&c. Dan.* 9. *and Jere.* 9. 1. *and* 13. 17. *Ezek.* 9. 4. So did *Peter*, after he was in Christ, did truly beleeve, and had his sins pardoned. See *John* 6. 69. compared with *Matth.* 26. 75. And so did *Paul*, a man in Christ long before, bewail, and cry out bitterly against his naturall corruption, *Romans* 17. 24. and the sins of others, also *Rom.* 9. 2. *Phil.* 3. 18. and elsewhere very full to this purpose, so as nothing can be said against these. If any of them say (as some of them teach) That being in Christ, they cannot sin, or if they do, God sees no sin in them, perverting that place, *Numb.* 23. 21. I shall onely answer with the Apostle, 1 *Joh.* 1. 10. *If we say, that we have not sinned, we make him a lyer, and his word is not in us*; and as *Solomon*, *Prov.* 24. 16. *The just man falleth seven times*, (*viz.* in a day) a certain number being put for an uncertain. *Eccles.* 7. 20. *There is not a just man upon the earth, that doth good (and sinneth not*, (*i. e.*) Not onely in evill actions, but in managing the best actions and duties) and with the Apostle, *James* 3. 2. *In many things, we offend all.*

Secondly, Though God see no sin in his justified ones, so as to reject them from being his, and condemn them to hell; yet he so sees sin in them, as therefore sometimes to withdraw his favour, hide his face; sharply, chide, and sorely correct, and chastise them, not in way of satisfaction, but of Reformation, to better them.

2. Though a true beleever be perfectly justified, and all his sins pardoned *in foro cœli*, in the Court of Heaven; yet not *in foro conscientiæ*, in the Court of his own conscience, till by a renewed act of sorrow, at least in the generall, confessed, bewailed, and repented of; In respect of Christs merit, Gods decree, intention, and acceptation, the sin of every one in Christ, is pardoned, and his person justified; yet the actuall and comfortable application of both, pardon, and justification is not, till after our sins be in act, and actually sorrowed for.

And for other mens sins; surely if God be dishonoured by them, his righteous Law-Books, and he thereby provoked to plague the Nation among whom we live, and our selves are members, or have any way, any influence in their sins (which hardly any man living can wholly quit himself of) or others souls be indangered by their own sins: if all, or any of those, then surely, there is great reason we should be sorry for them, lay them to heart, and be humbled for them; if either Gods glory, or the publike peace, with the blessed fruits thereof, or the welfare of Gods people be at all deer unto us, as we have any pitty to their souls that have sinned. I am sure *David*, *Jeremy*, and *Paul* did so, and God approveth it, 2 *Sam.* 24. 10. 17. *Psal.* 35. 13. *and* 119. 136. *Jere.* 9 *Rom.* 9. 1, 2.

9. 1, 2. *Phil.* 3.18. and many others; yea, and Christ himself (who hath said, *Be yee followers of me*) he groaned for the hardnesse of their hearts, and wept over *Jerusalem*.

And our true and unfained purpose, desire, and endeavour, for our selves, and all others under our power and charge, both in publike and in private, in all duties we owe to God and man, to amend our lives, and each one to go one before an other, in the example of a reall Reformation. This is most just and reasonable, and bounden duty, as to repent of sin past, so to amend what is amisse, for the time to come: If any should stick at this, as being unwilling to repent, to leave his sins, and amend his life, to such an one let me turn my self; know thou for certain, that thou must amend thy life, and evill wayes; leave all thy sinfull courses, either now, or hereafter, or perish for ever, Christ himself hath said it, *Luke* 13. 3. *and again, Vers.* 5. *Except yee repent, yee shall all likewise perish.* Either thou must leave thy swearing, lying, drunkennesse, hypocrisie, usury, or any other sinfull course thou livest in, or perish for ever, which I beleeve thou art unwilling to do; either thou must *resipiscere* or *perire*, & *reformare* or *reprobari*; either leave thy sins, or perish for ever, for thy sins. Read, I pray thee, 1 *Cor.* 6. 9, 10. *Gal.* 5. 19. 20, 21. *Heb.* 12. 14. *Revel.* 21. 8. *and* 22. 14, 15. And let conscience answer what is to be done, *Rom.* 6. 21 *The end of those things*, wayes, courses, *is death.* The end of a poor drunkard, adulterer, fornicator, swearer, lyer, extortioner, of a reviler, or scoffer at godlinesse, and power of Religion, of an ignorant soul, and so of all other sorts of impenitent sinners, is to die, and perish for ever; So that whatsoever times come, and howsoever things go; yet thou that continuest still in thy sins, must never look, canst have no hope to go to Heaven, or that God should do any good to thy soul, that will afford thee any true comfort when thou goest hence.

Now what saith conscience? Wilt thou die in thy sins, and go to Hell? Oh no, God forbid, I would not go to Hell for all the World; Why! Then thou must leave thy sins, and amend thy life, there is no other way to escape eternall death; and if thou must reforme and amend thy life, and live holily, or perish for ever, then is it not as good, yea, exceeding much better at first, then at the last? But I will repent and amend hereafter. But what if death come before that time? What if the sword of the Cavaliers, or death any other way cut thee off, then thou art undone, and lost for ever. Oh! Poor Creature, pitty thy own soul, while thou hast a time to prevent eternall misery!

2. Even the most holy are but in part, renewed, changed, and sanctified, have many lusts and corruptions daily stirring in the heart, and often discovering themselves in the words, and the outward conversation of the best, is not alwayes without fault; therefore the most holy have

have cause daily to endeavour the amendment of their own wayes, hearts, and lives, and to grow up further in holinesse.

Ob. *We are commanded to do that we cannot do, to humble our selves, and amend our lives, and all under us.*

Answ. We are not here commanded to humble our selves, &c. but to swear to desire and endeavour (in the use of the means) to be humbled, and to reform our selves, and all others under our power and charge; and this God often calls and commands us to do, *Isai.* 1. 16,17. *Jerem.* 7. 3. *and* 26. 13. *and* 35. 15. *Ezek.* 18. 30, 31, 32. And therefore let us do our duty, unfainedly desire, and endeavour, to amend our own lives, in all duties we owe to God and man, and all others under our power and charge, according to our power; and then assuredly the Lord will turn away his wrath, and heavy indignation against us, and establish these Churches and Kingdoms in trueth and peace, *Malachy* 3. *Verse* 7.

The Conclusion.

And this Covenant we make in the presence of Almighty God, the searcher of all hearts, with a true intention, to performe the same, as we shall answer at the great day, when the secrets of all hearts shall be disclosed. Here we call God to witnesse, and be our Judge, (a weighty businesse, requiring much attention, and serious consideration) whom we here acknowledge to be present, to see all we do, and hear all we say, and perfectly to know all our hearts, and intentions; whether we mean truely and sincerely, as we say, or no; and do acknowledge, That there shall be a day of judgement, when, and where, all secret, intentions, and purposes of all hearts, shall be discovered, and manifested; and we shall be most impartially judged at that day, justified and rewarded, if we do now truely intend, and faithfully endeavour, for the future to keep our Covenant in all things; but shall be severely punished from God, if we do not both now intend, and hereafter truely endeavour, to our power, to keep our Covenant.

Most humbly beseeching the Lord to strengthen us by his holy spirit, for this end, and to bless our desires and proceedings with such successe, as may bring deliverance and safety to his people, &c. A most seasonable and fitting close, because all ability to desire, endeavour and performe, and successe upon our endeavours, is from God; and therefore, as we must have one eye upon the duty, so an other unto God for strength and successe upon our endeavours. Against this conclusion (which should put us upon a serious consideration, what we do, and endeavour to bring our hearts to a fit temper and resolution, to close with God in the whole Covenant, before we take this Covenant, least

we provoke God further, and draw down his judgements on our heads, by ſwearing falſely, or forſwearing our ſelves afterward.) I have met with no exception, nor can any be made by any, that means not to play the hypocrite, and forſwear himſelf, or that would not be at liberty to joyn with that ſide, that ſhall be preſent and prevail.

Thus have I, as briefly as conveniently I could, given, I hope, a ſatisfactory Anſwer to all Objections that are, or (as I conceive) can be made againſt this League and Covenant, to all that are deſirous of ſatisfaction, and willing to adhere to that ſide, which is juſt in point of Law, and Conſcience; onely I fear, I have been too tedious to prove theſe things, which are ſo manifeſt and apparantly good, juſt, and warrantable, that I profeſſe ſeriouſly, I cannot conceive, how any that are learned or knowing men, and make conſcience of their words, can deny, either the taking of this Covenant, or forceable reſiſtance of the Inſtruments and Executioners of Illegall commands, to be unlawfull. As for others, I have no hope of prevailing with them, for I ſee that many, ſome out of hope of preferment, ſome out of affection to Popery and Superſtition, others out of a prophane or looſe diſpoſition, are reſolved not to help that ſide (farther then they are compelled, or out of policy) which prevailing, they are afraid, will by a new forme of Church-Government, reſtraine them from their prophane, looſe, diſſolute courſes, they walk in, which either they muſt leave, or periſh in them, one day.

This Objection I met with ſince, give me leave to Anſwer a word or two.

Ob. *We Miniſters are ſworne to maintain Prelacy, and therefore we cannot take this Covenant.*

Anſw. 1. I know of no ſuch Oath; Indeed many Miniſters are ſworn to yeeld Canonicall Obedience to their Dioceſan Biſhops; but the Canons, though double charged, and over charged, are now diſcharged, and no hurt done.

Reply. But we are ſworn to maintain the Laws of *England*, and our Laws do eſtabliſh Prelacy.

Anſw. 1. Some learned men ſay, There is no particular Law for Prelacy, but onely for their Baronies, and Lordſhips, and to limit them, as there are Laws to limit, not to allow of, and enact Uſury.

2. What though there were? Yet we are ſworn to maintain the Laws no longer, then they are in force; ſo that if any of them be repealed, or made null by the State (the two Houſes of Parliament, which Court is above the Laws, and are the Law Makers) we are no longer bound to obſerve them, much leſſe, to maintain them. And Prelacy is now aboliſhed by an Act (publiſhed in Print) of both Houſes of Parliament, upon ſpeciall reaſons (though not yet ſigned by the King) and ſworn againſt, by both Houſes of Parliament, and the aſſembly of Divines,

3. An

3. An Oath to things unlawfull, Antichriſtian, and contrary to the Rule of the Lord Jeſus, the King of the Church, bindes not, is to be repented of, not obſerved, and ſuch a thing is Prelacy, or Government by Archbiſhops, Biſhops, &c. In fine, either all the learned, godly, and reverend Divines of the Aſſembly are forſworn, and the two Houſes of Parliament alſo, which were wonderfull ſtrange, or this Objector is miſtaken.

For a full ſatisfaction to all Scruples, to all that deſire to be informed, give me leave to Anſwer three Objections more, made, not againſt the Covenant, but the Cauſe, and in favour of the adverſe party, whom we Covenant againſt, becauſe I ſee ſome ſtick at theſe; and I ſhall not trouble my Reader with things of this kinde any more, and hope to gain ſome, by anſwering theſe.

Ob. *There are many good men, religious men on the other ſide.*

Anſw. There are ſome ſuch as the world counts Good-men, Religious-men. Now all that are not ſtark-ſtaring naught, open, notorious, prophane perſons, are counted good, and religious, by many. If they be no ſwearers, no drunkards, and abſtain from other groſſe, notorious crimes, and do conſtantly come to the Church, and joyn devoutly in the outward publike duties in the Congregation; eſpecially, If withall they be courteous, affable, and deal juſtly with their Neighbours, the world counts them very good, and religious men, though otherwiſe meer naturall men, civill honeſt men, and no godlineſſe in them, no renewing, changing, ſanctifying grace, and holineſſe of life. Why? Godlineſſe is an other thing then the World taketh it to be; Godlineſſe is out of a renewed, ſanctifying principle of grace, to endeavour vigorouſly to approve all his actions and whole man to God, and endeavour to walk in a ſtrict conformity, to the rule of Gods Word, to be holy in all manner of converſation, as God which hath called us, is holy. This is it, to be truely good and religious ſuch as God approves of. The truth is, Every one is apt to make Religion, and the way to Heaven, as broad, as his own life is, That himſelf, and others, might conceive, and beleeve him to be religious, and in the way to Heaven, but civility is not godlineſſe; a meer outward formality is not religiouſneſſe, is not true holineſſe; and nothing will denominate a man truely good, or religious, and bring to Heaven but the power of godlineſſe, and true holineſſe of heart, and life, *Pſal.* 24.3.4. *Heb.* 12.14. But moſt of theſe whom the World counts Religious-men, I fear, are but civill honeſt men, or meer formaliſts at moſt, that do hate purity, and the power of godlineſſe, can ſecretly and openly, to jeſt, and ſcoff, and jerk at purity and holineſſe, and have the nick name *Puritan* in their mouthes; and ſome of them are bitter enemies to the power of Religion, worſe then open prophane ones; they bite ſecretly and ſorely.

But I appeal to the conſciences of men, Whether he that is truely

godly, and sincerely good, can mock, jest, and scoff, at holinesse, and the power of godlinesse, and oppose it in others? Can a man that is truely good, scoff at goodnesse; and he that is truely godly scoff, at the power of godlinesse; and he that is truely religious, close with known Papists, Atheists, Traytors, Irish Rebels, to overthrow Religion, and root out the professors of it, spoyl the godly, ruine their Estates, and advance Popery, Superstition, and loose Libertinisme?

I deny not. But first, There may be many among them that do belong to the election of grace, whom God may hereafter make, of persecuting *Sauls*, professing *Pauls*, though persecution of the Disciplies of Christ was much more tolerable in *Paul*, and excusable, because he did it ignorantly, and endeavoured to keep a good conscience in all things, and to be void of offence, both toward God and man; which how those men endeavour, let the world, and themselves, judge; yet I neither do, nor can determine any thing of their future, and finall estate.

Secondly, I deny not, but there may be some truely godly, among them, which are through ignorance, and sinfull fears, drawn to do that which is full sore against their wills; but I speak of such as do voluntarily, and freely, and cordially, assist, and close with that party; And put this Quere? How any man that is truely religious, and godly, close with Papists, prophane wretches, bloody cut-throats, and Irish Rebels, whose designe is apparant, to root out the Protestant Religion, and the professors thereof, and set up Popery, Superstition, and Prophaneneſse? I am sure the voyce, and resolution of a gratious heart is, as they, 2 *Cor.* 13. 8. *We can do nothing against the truth, but for the truth.*

Ob. *But though the Papists have such a designe; yet the Protestants among them do not stand to extirpate the Gospel, and the Professors thereof, but only to maintain the Kings person, and just Prerogative.*

Answ. I know none of these whom they oppresse, and have actually suffered deeply by them (nor they neither, I verily beleeve, unlesse themselves) but are tender of His Majesties safety, and do cordially desire His Personall welfare, and the preservation of His just and legall Prerogative, and would do more for His safety, and honour, then they that talk, and pretend, so much to stand for Him; for if they did as truely intend, as they do pretend His safety, and honour, they would never draw Him into wayes and places, so dishonourable, and dangerous to His Person, Posterity and Kingdom, as they do: So that this is but a pretence or fig-leaf to cover their evill designes; for this doth presuppose, That the Parliament intends mischief to His Person, and to take away His just, and Legall Prerogative both, which is very false; and I beleeve their own consciences think there is no such intention. This is but a colour to cover their evill designes, which is, To overthrow Religion, and the Laws, that they may set up Popery, and Prerogative, above the Laws, to make His will the sole Rule of Government, and so to set up an Arbitrary Govern-

Government, that they might the better, Papists set up Popery, and others attain their own private ends, had preferment, liberty, and profit, by Monopolies, and such unjust wayes. But let it be granted, and in charity let us hope, the ends of many of them, are onely to preserve His Majesties Person, and just Prerogative; yet let them know, That in the interim, by joyning with Atheists, Papists, and Irish Rebels, they further their damnable designe, which is, To root out the Protestant Religion, and the Professors of it, and set up Popery in these three Kingdoms, which is a most horrid sin: So that, though their intentions be good, yet their actions are extreme evill, guilty of the spoiling, and of the innocent blood of many thousands, they are the Popes, and the Devils * Instruments, in persecuting and rooting out the Gospel, and the Professors of it, and the enemies of Jesus Christ, fighters against God, and God will one day judge them, not according to their highest intentions, but according to their deeds, 2 *Cor.* 5. 10. A notable instance of this we have in *Uzzah*, 2 *Sam.* 6. 6, 7. A good man, the action good in it self, and his intention very good; Oh! Thought he, if the Arke should fall, and be broken to pieces, how would the *Philistims* blaspheme God? yet God smote him with death for touching the Arke. How much more here, where the action it self is extremely evill and wicked? * *Revel.* 2. 10.

Ob. *There are with them many great ones, Earls, Lords, Knights, Gentlemen, and very learned men, more and more learned, then on the Parliaments side, and do you think that so many great men, learned men, Bishops, Lawyers, and Divines, would appear in that cause, if it were evill.*

Answ. 1. That there are more Lords and great ones, Bishops, Judges, &c. with them, then on the Parliaments side. I deny not, but I beleeve (and think they cannot deny, but) there are as learned men both in Divinity and Law, for the King and Parliament, as any on the other side.

2. Let all be granted, that there are more, and more learned with them; yet that is no Argument of the goodnesse of their Cause.

For first, We all know, that the Apostle saith, 1 *Cor.* 1. 26. *Not many wise men after the flesh, not many mighty men, not many Noble, but God hath chosen the poor of this World*; And our blessed Saviour, *Matth.* 11. 25. *Thou hast hid these things from the wise, and prudent, and revealed them to Babes*, poor mechanicall men. *John* 7. 48, 49. *Do any of the Rulers, or of the Pharisees, beleeve on him?* The Scribes: I Pharises, great Rabbies and Doctors of the Law, who of all others, should have been the greatest furtherers of the Gospel, and friends to Christ, were the greatest enemies, and most bitter opposers of both, and most wofully blinded in spirituall and saving Trueths of God. The great men and worldly wise men, generally in all Ages have been most corrupt, and no friends to Christ and Reformation, *Nehem.* 5 7. *I rebuked the Nobles, and the Rulers*

and

and I set a great assembly against them, Chap.13. 11. I contended with the Rulers, Vers 17. I contended with the Nobles; the *Commons* generally stood right for Reformation, and were freest from the sins of the times, but the Nobles, and great ones were so faulty and corrupt, that good *Nehemiah* was constrained to make a great party of the Commons to oppose them, and, as I remember, there is such a Scripture as this, *But the Nobles put not their hands to the work*.

Secondly, I answer, That undoubtedly in the Church of *Rome* among the Papists, there are as learned men, for all kinde of learning, as any in the World, and more in number, then among the Protestants; Doth it therefore follow, That Popery is the true Religion, and the Protestants Religion, a false Religion? So that if this Argument be of any force, if we will beleeve the Apostle *Paul*, our Saviour, and common experience, this Argument proves, the Parliaments Cause is the true Cause of God, because there are but few Noblemen, not many mighty, not many Wisemen after the flesh, for it; and the Adversaries Cause (I had rather call it Designe) is evill, and not of God, because there are so many great ones, and worldly-wise men (according to this Objection) for it.

Matth. 7. 13.

Moving Encouragements to be Active.

THis is the Covenant, a Duty ordained of God, the matter such as is approved of God, the taking of it, very necessary, usefull, and profitable in many respects, especiall at this time; therefore read it over, take it, swear to it, observe it: All you that would not be Papists, now, or never, stand up and fight for your Religion; *And* you that are not resolved to be slaves for ever, now stand up and fight for your Laws and Liberties; *And you* that would not have your throats cut, or be hanged like Dogs at home, or be basely abused by Papists, Atheists, barbarous, blood-thirsty Irish, French, Walloons, Spaniards, and such like cursed miscreants, stand up now, or never, and fight for your selves like men, against the common enemies of the Church, State, King and Kingdom; *And all you* that would not be pillaged, and spoiled of all, by them that will consume your Estates, upon their lusts, and dishonour God so much the more with them, now rise up and contribute freely, as you are able, to secure the rest. It is farre better to secure one part (though with the losse of the other, which doubtlesse, in time shall be repaid, if not from men, yet from God the al-sufficient faith-

faithfull, plentifully rewarding God) then to loose all; If you sit still and do nothing, you are like to loose all; your Religion (a thousand times more pretious then your worldly estates) your Laws, Liberties, and Estates, and are undone in your selves and your Posterities; If in time you bestirre your selves like men, you, and yours, are made for ever; Our Religion will be setled, Ordinances of Jesus Christ established, your Liberties confirmed, and Estates secured to Posterity, and you after this black night of trouble is past, shall see glorious dayes of light, and peace, and comfort.

1. *And consider*, with whom you are to Covenant, and against whom,

First, *We are to Covenant with*, Assist, and maintain the Parliament, the most happy constitution, and most effectuall, for the publike good, that this, or any Kingdom can have (as was fully proved before in the third Article) who have with unheard of patience, and laboriousnesse, strenuously endeavoured, and do endeavour the safety of the Kings Majestie, of our selves, and all that is, and ought to be dear unto us, the Laws, Liberties, Religion, Estates, &c. And therefore, there is all the reason that can be, That we should maintain both their Persons, and Priviledges, and assist them, in all their just and honourable endeavours, for the good of all these.

2. And as we are to Covenant with, and assist them, so likewise according to our power, and call, All those that adhere to the Parliament, any where, on which side (I think) I may truely say, are all the godly, faithfull, sincere hearted, Ministers and People in the Land; yea, in all the three Kingdoms; For (to speak plainly and seriously) I cannot possibly conceive, how any truely godly, gracious, knowing heart, can freely, voluntarily, cordially, and actively, side, and close, with the Adverse party, with notorious Papists, Idolaters, Atheists, Traytors, and bloody Irish Rebels, against the true Religion, and the Professors of it.) Very many of those that do adhere to the Parliament, have been by the best men, and generally approved to be right down faithfull honest men, of a godly life and conversation, lovers of Religion, and their Countrey, though some others are not of so good a life, as is to be desired.

Secondly, *On the otherside*, Consider against whom you are to Covevenant, not against the Kings personall welfare, or Legall, and Lawfull commands (as some ignorantly affirm, and others falsely and maliciously pretend) but for His good many wayes, and against the *Common enemies*, those which are set to destroy the Parliament, and its just Priviledges, and in them the true Religion, and the Professors thereof; with our Laws, Liberties, and Estates, in which number are many thousands of known *Papists*, *Irish Rebels*, that would set up Popery by a Law; known drunkards, adulterers, common swearers, cursers, blasphemers, prophane

livers, haters of godlineſſe, mockers at goodneſſe, common Dicers, Gameſters, Revellers, Riotous livers, Domineering Popiſh Prelates, Arminian, Socinian, and licentious drunken Clergy men, Non-Reſidents, double beneficed, idle Non-Preaching, ſeldome, and corrupt teaching Miniſters, who hope thereby to get the day, and ſo keep their honour, pomp, greatneſſe, double, yea, treble, quadruple benefices and ſpirituall promotions; if not their temporall Offices alſo; *Delinquent Judges*, that for favour and honour have by their evill Councell (as about Shipmoney, &c.) betraide the Laws, and Subjects Liberties; *Divers* of the Nobility, and many unworthy Gentlemen, (the greateſt favourers of Papiſts, and prophane, licentious perſons, and courſes, being themſelves generally Popiſh, atheiſticall or prophane, riotous, or given to pleaſure) diſcouragers and oppoſers of godly Miniſters, and People, and the power of godlineſſe, who by their activeneſſe for the Commiſſion of *Array*, or Neutrality, gave the riſe to this unnaturall Warre; which otherwiſe, very probably had been prevented. For all which God hath a great controverſie with them, hath gathered moſt of them together, in ſeverall places againſt the Parliament, hath cut off many of them already, and undoubtedly will meet with the reſt in his due time; Theſe oppoſe the pious proceedings of the Parliament, becauſe they zealouſly endeavour the Reformation of Religion, Church Diſcipline, and our Perſons alſo. *Malefactors*, Delinquents, Monopolizers, and neceſſitous Courtiers, who aym at private advantage, profit, and promotion, and hope by ſiding with Papiſts and Cavaliers, to be protected againſt the juſtice of the Parliament. *And many others* that have relation to theſe, as allies, friends, acquaintance, tenants, ſervants, and the like, who partly out of ſuch relations, partly out of a diſ-affection to Religion, and the power of godlineſſe, and partly out of covetouſneſſe, would keep all, and part with nothing, at the requeſt, and command of the Parliament, for the publike good (in which themſelves were to ſhare) have ſince had their goods ſeized on; and therefore do now imbitter themſelves againſt the Parliament moſt unjuſtly, and do joyn with the other ſide againſt it; This is juſt, As if the hands ſhould be angry with the belly, becauſe they are called on, and required by it to feed it.

Thus you ſee againſt whom you are to Covenant, and whom you are to aſſiſt with your Prayers, Purſes, Councell, and hands alſo, as occaſion requireth; what the *Cauſe* is, we are to maintain, and what our enemies deſign is, chiefly; Whether Chriſt, or Antichriſt, Popery, or true Proteſtancy, Papiſts, and their Abettors, or true hearted Proteſtants, ſhall have the day, and ſole rule in theſe three Kingdoms (I may ſay thorough-out all Chriſtendom) for that is the great deſign and originall cauſe of the Scottiſh troubles now happily compoſed, and of the Warre in Ireland, and England at this day. And ſurely, he can be no friend, but an

enemy.

* *See Rome Maſter peece, Eſpecially, p. 18. and 32. n. 8.*

enemy to Jesus Christ (by whom onely he can be saved, and how can he be saved by him, whom he willingly opposeth in his Cause, and Members?) To the Parliament, King, Kingdom, its Laws, and Liberties, who doth refuse to engage himself against those that seek the subversion and utter overthrow of all these.

And let me tell you for your comfort, That Christ and his Cause shall prevail, that Antichrist and Popery must down, and that party which fight for Antichrist, and close with him in his designes, the extirpation of the Gospel, and the professors thereof, and the re-establishing of Popery in these Kingdoms, many of which are professed Papists, the limbs of Antichrist, and enemies to the Lord Jesus, at least in his Members and Cause, such as God hath designed for destruction, whom he will break with a rod of Iron, and dash into peices like a Potters Vessell, which being once broken, can never be made up again; Read *Psalm* 2. and *Revel.* 17. especially, *Vers.* 13. 14. *These have one minde, and shall give their power and strength unto the Beast,* (*i. e.* Antichrist, the Pope, or Bishop of *Rome*) *These shall make warre with the Lamb, and the Lamb* (*i. e.* The Lord Jesus in his Members) *shall overcome them, for he is the Lord of lords, and King of kings; and they that are with him, are called, and chosen, and faithfull.* They do but kick against the pricks; they are not so much our enemies, as the enemies of the Lord Jesus; and God hath said, *Psal.* 68. 21. *He will wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his sins.* Also God hath said, *Zech.* 14. 12. *This shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem, Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.* Those that have had a hand to lift up against *Jerusalem* (*i. e.* the People and Cause of God) a tongue to curse, blaspheme, revile, mock and scoff at the People of God, and Power of godlinesse; or an eye to lift up enviously, or be evil at the godly, shall one day have their tongues consume in their mouthes, their eyes rot in, or drop out of their holes, and their arms rot, or drop off from their shoulders, or a worser judgement: I believe many of that party have found this place literally fulfilled, when their eyes have been shot out, their armes or leggs cut off, or the like, while they were in actuall opposition against them which stand up to defend the true Religion, &c. Is not that Gods Words also? *Zech.* 12. 2, 3. *Behold,* saith God, *I will make Jerusalem* (the Church and Saints of God) *a cup of trembling to all the people round about.* ——— *And in that day, I will make Jerusalem a burdensome stone for all people; all that burden themselves with it, shall be cut in pieces, though all the people of the earth be gathered together against it.* Also *Verse* 6 is very full and terrible to the enemies of the Church, but comfortable to the Saints, the true members of the Church; *In that day I will make the Governours of Judah* (the Parliament and their assistants may be the men, for ought I

know) *like a hearth of fire amongst the wood, and like a torch of fire in a sheaf,* &c. And what can the dryed wood, or a sheaf do, to resist the violence of the fire? Let the Papists, and popish Cavalliers here reade their doom, and shake and tremble with horrour; repent and amend, if there be any sparks of ingenuity in them. *And if judgement begin at the House of God, What shall the end be of them which obey not the Gospel of God?* 1 *Pet.* 4. 17. If those that be Gods peculiar ones, the dearly beloved of his soul (as they are called) as the apple of his eye, that truely love him, sincerely fear him, and that would not willingly sin against him, but honour him all that in them lieth, suffer such pillagings, spoyling, reproaches, barbarous usages at their hands; Oh! What shall the end be of them that use them so cruelly for their well doing? Of those, that instead of obeying, spurn against the Gospel, burn the Bibles, trample them under foot, and seek to root out the Gospel, and power of godliness, and the professors of it? And that do blaspheme his Name, and curse his people, and the power of Religion bitterly from day to day? Well, Hath God said *thus*? then, though they should encrease ten times more, and run from one City and good Town, and from one County to another, and prevail yet more and more, to pillage, spoyle, and murther whersoever they come; yea, and utterly rout and suppresse the Parliament Forces, and the Parliament it self also should moulder away, yet undoubtedly, then, when the adversaries least of all think of it, when they are at the very top of their hopes, and fullest of confidence of accomplishing all their desire, yet even then shall utter ruine and destruction seize on them, as travell upon a woman with childe, and they shall not escape.

2 *Thes* 1. 6,7,8,9,10

If you aske me, How? By what instruments? I say, most probably, by these poor, despised, envied ones, (whom they look upon with an eye of contempt and disdain, reproaching and cursing them, as *Goliah* did *David*) because they have borne the brunt of reproaches, the burden of the Work, pains, and charges, have, through Gods goodnesse, most kept themselves from Nationall guilt and filthinesse, are sincere in their endeavours, looking onely, or chiefly, at the Cause, and will improve deliverance for Reformation, and give God the glory of all; them, tis most likely, God will have in the Work, and for the Work, reward and comfort. And if not by these, yet I am sure God hath other wayes and means, as he had for the destruction of the *Midianites, Sennacherib*, the *Moabites*, and *Æthiopians* Armies. That God hath said he will thus plague and destroy the enemies of the Church, and that those are wicked men, and the enemies of Christ and his Church that are now up in Arms against the well affected and godly party in *Ireland* and *England*; And that God is most just and true; That the blood of Saints and Innocents is precious in his sight; That he will require every drop of it: And if the blood of one *Abel* pulled down venge-

vengeance from heaven on *Cain*. What will be the cry of the blood of so many thousand Innocents do, as already have perished in *Ireland* and *England*? And if one hair of their head shall not fall to the ground, much lesse a drop of their blood, without revenge, This I am confident of, This I rejoyce in, This I pray and look for, in Gods time, not as a misery to the enemies, but as an act of Divine Justice, tending to glorifie God, and deliver his people. I desire not to rest on a Parliament, an Army, or the like, though excellent instruments, but on Gods Truth, Faithfulnesse, Power, Goodnesse, and Justice; and am sure, *That they that wait on God, shall not be ashamed.*

Yea, all the providences of God, from the first rising of the Scots in defence of their Religion and Liberties, to this very day, though some particulars (as some wheels in a Clock or Watch) seem to go a contrary way, yet all do forward the Work, and do remarkably shew to any discerning eye, That God hath a glorious designe for his Church on foot, and a terrible terrible designe against the enemies thereof: And surely it cannot be long, *the state of things*, and the enemies detestable, abominable impiety, prophaneness, blasphemy, violence, cruelty, and height of fool-hardy confidence of getting the day, like *Pharaoh*, *Exod.* 15. 9. with the whole state of this present time, and face of things now, do aboundantly and strongly presage that it cannot be long.

And so much the greater is your encouragement, because our Cause is such, as you may, with a great deal of boldnesse and holy confidence, commit unto God, and earnestly move and urge God to maintain it, seeing it is such a Cause as God hath solemnly promised to defend and maintain, his honour lieth at the stake in it; And such as the enemies themselves, divers of them, have, when they were dying, justified, and bewailed with tears and sad complaints, their sin, in lifting up a hand against it, and prayed that it might prevail, and that God would blesse and prosper the Parliament. But the Cause which the enemies stand for is such, as they dare not commit to God, and seek to him for help, unlesse they will most impiously and impudently make God the author, favourer and furtherer of their damnable Designe, The rooting out of the Gospel, and the professors of it; and the patron of Popery, rapines, ravishments, murthers, and all ungodlinesse: Therefore they go not to God, but seek help of the Pope, Papists, Priests, Jesuites, Traytors, Irish blood thirsty Rebels and cut throats, and of hell it self.

Object. *Things are now in a worse condition then before the Parliament made any Covenant, and raised Forces; And we further from Reformation desired, then before the Parliament began.*

Answ. 1. According to the outward sense and feeling it may seem so, but not in truth: for as it is in building, the old cannot be pulled down, but the dust will flie about our ears, and perhaps some or others receive a

knock or bruſh by the pulling it downe: And in taking Phyſick, the body (while it is working) may, and often is much ſicker and weaker, and in outward feeling further from health than before; but reaſon will tell us, That though the old houſe be downe, and we without, and the rubbiſh about us, yet the new is ſo much the nearer enjoying, which otherwiſe cannot be ſet up in its place; and the body is ſo much the neererits former health, ſoundneſſe and ability, and in the ſpeedieſt way to attain it: So here, God is taking down the old Prelaticall, Anti-chriſtian forme of Church Goverment, to ſet up a new, according to Gods Word; he is now purging the Eccleſiaſticall body of this Realme, his Church here, from corruptions of Popery, Superſtitions, Schiſmes, Hereſie and prophaneſſe, and all unſound doctrines, that otherwiſe (like evill humours in the body naturall) would in a little time deſtroy it. *Zion* is travelling of a bleſſed and long deſired birth of Reformation, and ſhall we look for a childe without throws and pangs? The greater the throws are, the greater hope of a ſpeedy deliverance.

2. If things be ſo ill now, how would they have been with us before this time, if there had been no Parliament at all, or no Covenant to hold the well-affected together, and no forces draiſed by them to hinder the deſtructive Deſignes, Counſels, and Proceedings of the Common Enemies? Let any rationall man judge. The Plot Diſcovered at full in *Romes* Maſterpeece (beſides all other diſcoveries) may abundantly ſatisfie all that will be ſatisfied with reaſon.

Ob. *It would be a great encouragement to come into Covenant with the Parliaments party, if I could ſee them prevaile, but (they ſay) the Parliaments ſide doth decline, grow weary and weare away, it ſeems to go againſt them, yea, it ſeems to be againſt them, notwithſtanding all their faſting and prayer, but God bleſſeth the Kings party, they proſper and increaſe daily, carry all before them, where they come, It is a miracle (ſay the Royalliſts) that he ſhould raiſe ſo great and formidable an Army, notwithſtanding all endeavours to hinder and ſuppreſſe it, therefore better to ſtand Neuter, I ſhall find the more favour if that party do prevaile, as they are like to do.*

Anſw. God hath much honoured his Cauſe, and much appeared in it, and in a manner done all for us that hath bin done (and not the main body of our Army) yet God hath honoured them that have reſolutely ſtuck to the Cauſe, and bin active in it, as at *Edgehill, Brainford, Lancaſhire, Cauſham-Bridge, Gloſter, Lincolnſhire*, and ſome other places, and in the Weſt, till we fell to Idolizing the Inſtrument; it may warne us for the future, to beware of creature-confidence.

2. God doth ſometimes ſeem (and but ſeem) to favour the enemies, and be againſt his people, for glorious ends, *viz.* to humble them the more, make them pray more, and more fervently, take them off from confidence in Inſtruments, and fit them for greater mercies, to ripen the plots of the enemies, and make them fitter for deſtruction.

3. It

3. It cannot be said, God doth blesse that Party, but suffer them to prevaile for a time: The Devill, the Pope, and most of the chiefe Papists in *Europe* have contributed Moneys, Men, Arms, Ammunition, and all the ayde they could well spare, to their assistance, beside the large Contributions of the Papists and Popish ones at home, and the assistance of the *Irish* Rebels, four or five thousand deep, and all the spoile they have gotten from the well-affected, who alone beare their owne burden, and the Enemies also in a great part, against their will. *See Romes Master peece, p.37. and Mr. St. M. Letter, p.28.*

4. Considering that not one of twenty, forty, it may bee of a hundred truly godly, and in many places of this Kingdom, is a lover of the Truth, purity of Ordinances, and power of godlinesse; and on the other side, The great number of Papists in this Kingdom, (there being fifteen thousand Recusants in one division, in one County of this Kingdome, and there where the greatest things have been done, and the County now quiet by the Protestant Party there) the great multitudes of Popish persons, Atheists and prophane persons, (especially of the Gentry, that carry many others along with them, as is generally observed) Neuters and Civill honest men, that dislike, yea, hate the power of Religion, and purity of Ordinances; it is a great wonder the Parliament hath so many Assistants, and the other no more, yea, that they have not ten for one up in Arms (especially the Presence and Authority of a King, calling and encouraging them, and discountenancing, what possibly may be, the other) whom the people generally think, and have beene taught they must obey whatsoever he commands. Yea, *Lancashire*

5. Considering the activenesse of that Party, their flatteries and goodly specious pretenees, Oaths, Protestations, and dissembling Promises, (which will not alwayes prevaile) they have insinuated themselves into many places of consequence, and persons of all sorts; and considering the sluggishnesse of some, and the treachery and unfaithfulnesse of many others of our own Party, in many places discovering our Counsels, betraying our Forces and Townes, giving intelligence of all that is done, or intended in the Parliament, City and Army; it is to me, and very many more, a wonder the Parliament subsists so long, and doth so much, but that God ever sets in at a dead lift, and shewes it is his Cause, and that he will maintaine it, to the utter ruine of his and his Churches enemies.

6. At this time to stand Neuter, is to betray the Parliament, Religion, and all; to discourage and take off the well-affected, and incourage the other Party, which results to no small helping to that side, but is also a signe of one, that when opportunity is offered, intends to side with them, and help the Mighty against the Lord, to whom the Curse is due; *Judges* 5. 23 And if they shall be bitterly cursed, that stand Neuter, and do not help the Lord against the mighty enemies of his Church; what think

you

you will be the end of them that help the mighty enemies against the Lord? And what is it to finde favour with men, when they have the guilt of an evill conscience, the frown and curse of God? And yet if men would open their eyes, they might see by many examples, that the Cavaliers make little distinction, but *roundly* pillage all that have, either Money or Goods, worth the carrying away; their Money is round, though they be not.

Wherefore (Brethren) joyn hands and heart, set to your shoulders, and hold on in the work, lay out your heartiest, ferventest, faithfullest prayers, estates and persons to the utmost! I hope the enemies have their deaths wounds already, and that these are but the spurts and strugglings of the dying Prelaticall and Antichristian party; This is but the shaking of the Earthquake, or Statequake, *Revel.* 11. 13. Fear them not, be confident, that though divers of us may possibly die, and die honourably in the Cause of God, and his Church, against the enemies of Christ; yet the Saints shall have the day, a most glorious, triumphant victory, and the enemies in Gods own time, a most shamefull, remarkable, irrecoverable, destruction, so as never to be able to rise up again any more; who then that is wise (and but a self-lover) but would help that side which shall certainly have a glorious, triumphant conquest, against those that are certain of a most shamefull downfall, and ruine? Therefore be vigilent, be diligent, standfast in the faith, quit your selves like men, be strong as the Apostle exhorts, 1 *Cor.* 16. 13.

Revel. 17. 13, 14. *and* 19. 16, 17, 18, &c.

Object. *But they solemnly protest, that they will maintain the true Protestant Religion, and the just Priviledges of Parliament, the Liberties of the Subject, and Laws of the Land, and the King hath taken the Sacrament upon it, and may not one Christian beleeve another? What a world is this?*

Answ. 1. For His Majesty; 1. That might be a false report published of purpose, to deceive the credulous; the devill is subtle, and there is much false dealing at *Oxford*. 2. We know, that whatsoever He doth protest or intend, yet He is no way able to performe, so long as that potent party is about Him, that have made Him so often in His Actions, contradict His own solemn Promises and gracious Resolutions, of which many instances might be given, as His promise to maintain the Parliament, Priviledges as His own Prerogative, and their Persons, as the Persons of His dearest Children, about *January* 2. 1641. His Proclamation not to admit of Papists into His Army, &c. 3. For them about Him, do they protest they will maintain the true Protestant Religion, &c. Do you think they have lost the art of lying and equivocation, and have no policy left in their heads, to insinuate into simple credulous people? Are you ignorant of the Jesuites principles, and doctrine of equivocation? With whom it is very ordinary, solemnly to protest, and swear also, that which they intend not; so they may thereby advantage the Catholike Cause, for which they now fight. It is their professed doctrine and usuall

practise,

practise, as all well know that have read their Writings, or are acquainted with their practise; and by their Oaths, solemn Protestations, and Promises, they much gain upon the affections of the people, and consequently, on their purposes, who not knowing their wiles, are ensnared by such cunning baites, and repent at leisure, witnesse *Bristol*, and divers other places, and persons: But let us reason the case a little.

Can it be, that Papists should maintain the true Protestant Religion, or any sound Protestant Doctrine, which they alwayes abhorred and plotted against? And that if they prevail, we shall have any other Religion, but Popery? That they who have alwayes refused to take the Oaths of Allegeance and Supremacy, will now stand for a Protestant Kings safety, and Prerogative, further then for their own ends, and upon a sure promise of a publike toleration * of Religion from His Majesty in all His Dominions? That lewd lazy Ministers will promote, sincere, painfull, profitable, preaching of the Word of God? That corrupt Judges and Justices that have, what in them lay, betrayed the Laws, and Subjects Liberties, will stand for the Laws and Liberties of the Subject? That oppressing Projectors and Monopolists will stand for Law and equity? That Delinquents and contemners of Parliaments, who have fled from the Justice of the Parliament, will stand for the Priviledges of Parliament? Or that unfaithfull Members, rotten Nobles and Commoners (as *Smith* was bold to call them) that have betrayed the trust the King and the Countrey have credited them with, will maintain the Liberties of the Subjects, and Priviledges of Parliament? Or that they that seek to bring in an Arbitrary and Tyrannicall Government, will seek to preserve the just, and good Laws of the Land? Surely, he is not himself, nor hath the use of his five senses that thinks so: No, their own actions are the best comment on their Protestations, which have often given themselves the lye, and proved the contrary, as many can witnesse by wofull experience. *And* without all question, if the Papists and Popish persons prevail against the Parliament, and Parliaments friends, we can look to have no other Religion but Popery; If prophane persons, but prophaneness and all manner of impiety and licentiousnesse; if lewd, lazy, and corrupt, Arminian Ministers, but bad preaching and worse practising, or no preaching at all in many places; if corrupt Judges, but wresting and bending the Laws, like Weather-Cock, for Court ends; if opposing Projectors and Monopolists, but unjust impositions and taxes on all sorts of commodities at pleasure; if necessitous Courtiers, but exactions, oppressions, extortions; if Delinquents, what but cruelty, oppression, and injustice; if ambitious spirits, what but pride, contempt, oppression, and cruelty; if lordly Prelates, what but Ceremonies, Popish Rubbish, and Romish Trinkets, suspending, silencing, depriving, and excommunicating all good Ministers, and good men, till they have gotten the Crown it self under

* *See Romes-Master-peece, pag. 18. & 32. and the English Pope.*

their girdle, as it hath been in former ages, even in *England*; if unfaithfull Members, what but unfaithfulnesse, and treachery to their Country? And seeing all these are now conjoyned, and bend their heads, hands, and purses, and all their interest in others, against the Parliament, and in them, against Religion, Laws, Liberties, Estates, and Lives also, of all the Professors of true Religion, and all that labour to stop their destructive courses, oppressions, and cruelties, in this unnaturall, and trayterous warre against the Crown and Dignity of the King, and His Realms, the Gospel, and all true Professors of Religion, and Patriots of their Countrey; if they prevail, what can we look for, or in reason expect, but all these evills together, in Church and State, the subversion and utter overthrow of Religion, and the Professors of it, of our Estates, Laws, Liberties, and freedoms purchased, and preserved to us, with the blood of our fore-fathers, and whatsoever else is deer unto us; and instead thereof, perpetuall slavery, popery, prophaneness, oppression, cruelty, and all manner of unrighteousnesse? Wherefore, be no longer deceived, be wise at last, and give your best assistance to them that do indeed stand for Christ, his Gospel, and true Religion, to these whom Christ will certainly own at the great day of judgement; to that side, which he that was in the Bush, when it burnt, and was not consumed, did in all ages, protect, defend, deliver, and made them more then conquerors, through Christ that loved them: And therefore, surely he will not now utterly forsake them, and cast them off, to those whom he hath purchased with his precious blood, for whom he made all things, who are his chosen ones, his members, Jewels, treasure, delight, the beloved of his soul, as the apple of his eye, his children, spouse, bride, wife; and is it possible, that he should alwayes sit still, and see his members mangled, his purchase taken from him, his Jewels and Treasure taken away, or spoiled, the beloved of his soul wronged, the Apple of his eye pulled out, or smitten, his spouse defiled, and his children wounded, mangled, and destroyed before his eyes, having power enough, and promised to help and deliver them, and avenge himself on his adversaries? *And against those* who are indeed the enemies to Christ, his people, Gospel, and true Religion, whom Christ will never own, who are but men at most, and men at the best and worst, as one truely said, naked men, without God: for God (though he bids them chastise his people, yet) never had them destroy and root out his people, and Gospel, nor promised to assist them in that thing which his soul hateth: Against those that are wicked men, enemies to God, fighters against God and his people, because there is something of God in them, and who ever contended with God, and prospered? Against those who are cursed of God, and fully threatned, so that it cannot stand with the truth, nor justice of God, to protect, prosper, or alwayes to let them go unpunished, *Jerem.* 25. 29. All the conquest over the enemies of the Church

Ezod. 3. 2.

Ob. Sed.

* *Rom.* 8. 36.

* *Gen.* 27. 29. *Et sup.*

Church formerly, as over the *Egyptians*, *Amalekites*, *Amorites*, *Canaanites*, *Babylonians*, &c. Are ſo many evidences that God will deſtroy Antichriſt and his helpers, the enemies of his Church now; and if the blood of one *Abel* cryed to heaven, and procured vengeance, what will the blood of ſo many thoulands, ſhed by that party in *England* and *Ireland*, beſide millions here, and in other Kingdoms formerly? Wherefore, I ſay again, If you be Chriſtians, if men, if Engliſh men, if you would not be Papiſts, ſlaves, and what not? and withall have an heavy account to make to God at the great day of account, for your cowardlineſſe, ſloathfulneſſe, and neglect of him, and his cauſe, if not worſe (for fighting againſt him) Then dear Country-men and Chriſtians, ſtand faſt in the faith, quit your ſelves like men, be ſtrong, and God will be with you, while you are for him.

Imprimatur, *James Cranford.*

FINIS.